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The Outlook

A Family Paper

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THE SPECTATOR

NOTES AND QUERIES

The Rev. N. G. Clark, D.D.

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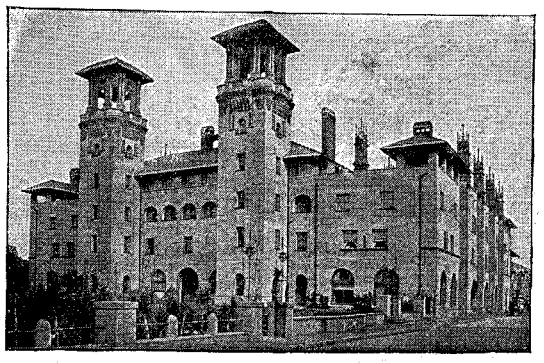

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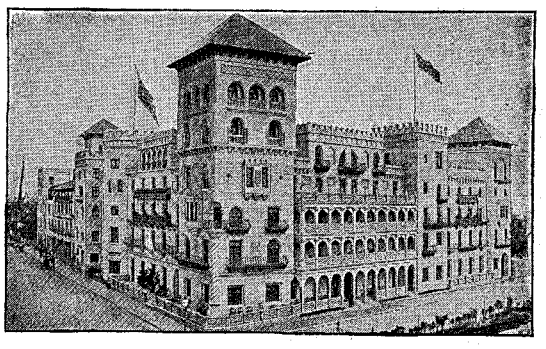

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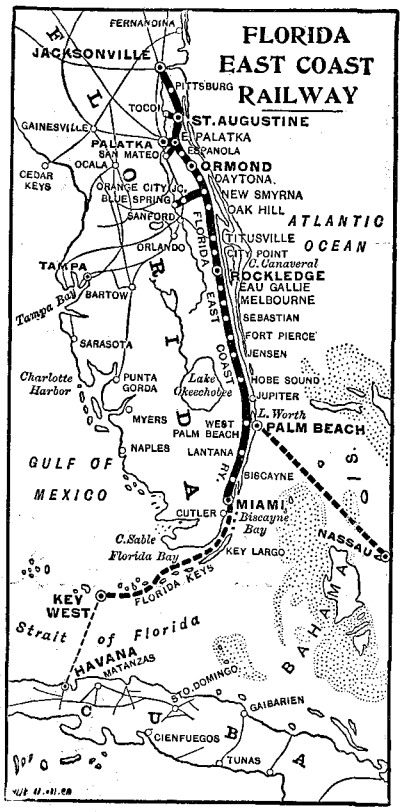

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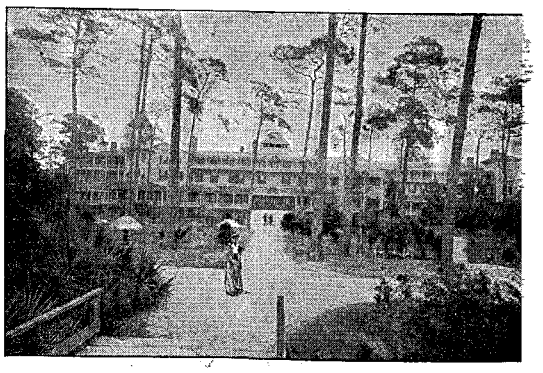

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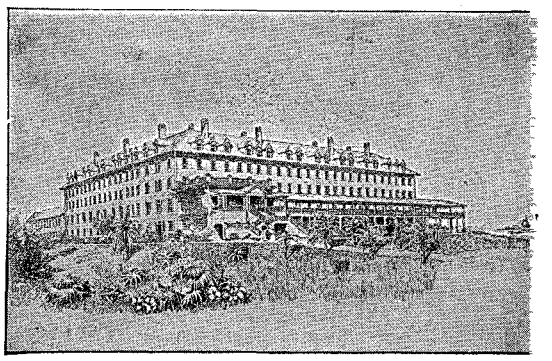

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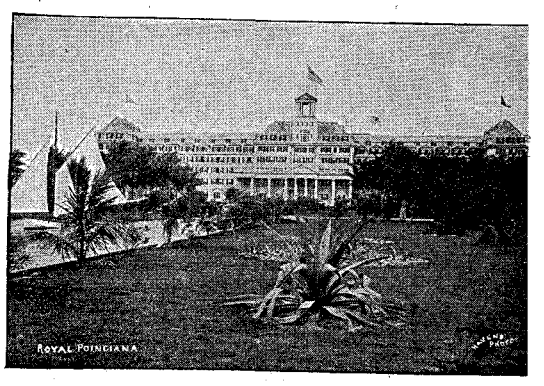

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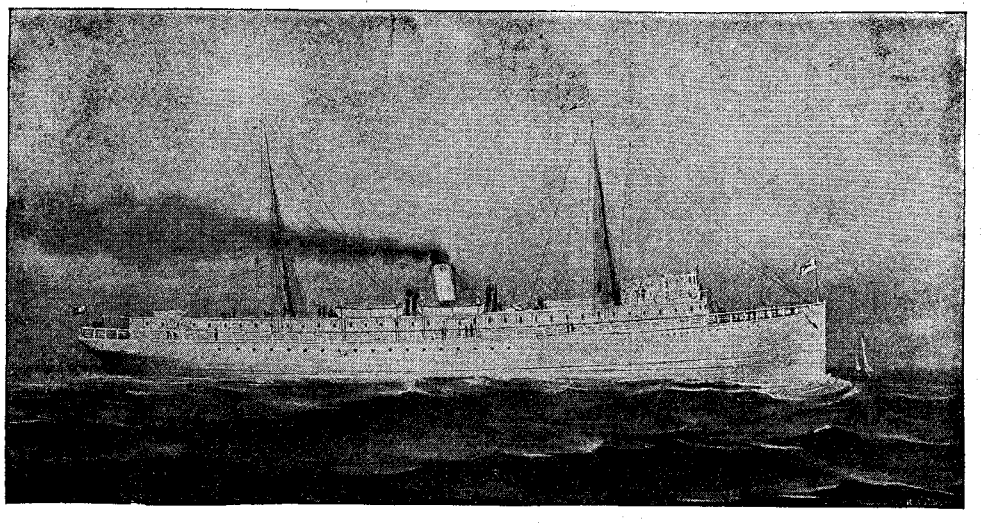

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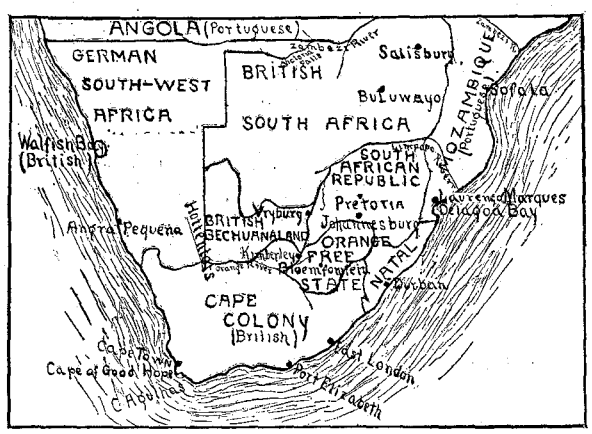
The Outlook

A Family Paper

Volume 53 Saturday, 11 January, 1896 Number 2

FOR over a decade the South African question has apparently been in abeyance, but last week it caused bloodshed in the Transvaal and international complications in Europe. Since 1887, when gold from the South African Republic (the Transvaal) began to figure to a noteworthy extent, the stock-raising Boers (Dutch for farmer) soon found themselves outnumbered by the mining, engineering, and manufacturing Englishmen who poured into the promised land by thousands and now constitute a majority of its white inhabitants. Though British speculators, headed by Mr. Barnato, gained possession of all the gold country, and though legitimate industries were afterwards established which now represent nine-tenths of the Republic's revenues, the British have not been able to wrest political capital from the Boers. Even concessions for railways, street-car lines, electric lighting, and manufactures were granted by the Boer Government only to its adherents. These things were irritating to the British. They justly claimed that ten years ago Johannesburg was a desolate plain, without even a road save the rude "trek" of the Boers; to-day they have made it a city of 60,000 inhabitants, with two railway stations, street-cars, telephones, electric lights, churches, theaters, an opera-house, a bourse —all substantial structures of brick and stone. In the city there are but three hundred voters, all being Boers, of course. The foreigners (Uitlanders) have long rebelled against taxation without representation, and have demanded the franchise and some representation in the Volksraad or Parliament. Recently the President of the Johannesburg Chamber of Mines publicly declared against the impediments placed in the way of a progressive railway policy, and against the inadequate police protection. He added that so large a majority of resident freemen would not forever submit to be unwisely ruled by a small minority. A special grievance was the refusal to allow the teaching of English in the State schools, thus debarring thousands of English-speaking children from an education in their mother tongue; this is in striking contrast to the authorized use of Dutch as well as English in the schools and courts of Cape Colony. On the other hand, while the Boer policy has been a narrow one, it has been the policy of those who represent both Dutch and Huguenot blood, and evinces the same spirit of independence as that which resisted Philip II. and Louis XIV. The simple, sturdy people stand in picturesque contrast to the wealth of their own country and to the great tide of commerce and civilization which has come from the Uitlanders; but the Boers cannot forget that, after two hundred years spent in developing Cape Colony, the British drove them forth from it and then from Natal. Especially do they not forget that by their victory in the war of fourteen years ago they settled the question of British interference in their domestic affairs, though, by the conventions of 1881 and 1884, they allowed Great Britain to control their foreign relations. Since the discovery of gold, however, the Boers have felt that Great Britain will never rest satisfied until she governs the richest auriferous region in the world.



Map of Southern Africa

This fear has been somewhat justified by two things: first, the statement made by Mr. Cecil Rhodes, the Premier of Cape Colony, that he hoped to unite all the South African States into an empire; and, next, the attempt made in 1890 by a mob of British malcontents to imprison President Kruger. It is now claimed that for some months Mr. Rhodes, with the Barnato groups and the South Africa Company, has been provoking a revolution in the Transvaal, which was both to be a pretense to seize the Government and, by throwing the markets into disorder, to let the plotters acquire good stocks at lowest prices. The Boers charge that the revolutionists in and out of the Transvaal have been secretly armed by Mr. Rhodes; indeed, on November 1 it was discovered at Buluwayo, in Matabeleland, that

> "troops of the British South Africa Company are starting south with ten guns and many wagons, under secret orders, but it is known that they are destined for the Transvaal. Other advices show that the mobilization of Dr. Jameson's forces began in October. The British South Africa Company have taken over all the Bechuanaland mounted police who are doing duty north of Mafeking, mobilized them, and armed them with guns of the newest pattern."

As soon as it was known that a British force from without was about to back up the demand of the Uitlanders at Johannesburg, the British Imperial Government, the Cape Colony Government, and even the British South Africa Chartered Company immediately disavowed any connection with it. Yet the fact that Dr. Jameson, the manager of the Chartered Company, coolly pocketed the Queen's orders to go back, and, instead, marched to battle, would indicate that, with the tacit consent of the Company, which he has so brilliantly represented in Matabeleland, he had determined to carry out a daring policy. If successful, this policy might have been approved in high quarters; but, being unsuccessful, it was disapproved. The principal reason for the failure lay in the non-uprising of the Johannesburg Uitlanders. It had been arranged that there was to be a revolt there the day before Dr. Jameson should cross the frontier. His justification then would be that, as the Boers were massacring his countrymen, he must

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march to their rescue. President Kruger was not without warning of the revolt, and determined to defeat it. His resolve was a real triumph for the Uitlanders, for, ten days ago, he had promised them to support the demand to remove the tariff on food-stuffs, to grant equal subsidies to all schools, no matter what language was taught, and to extend the franchise, if on their part they would defend law and order at Johannesburg. An agreement being made, the city was placarded with these conditions, and the President seized the telegraph. The revolutionists were thus checkmated at home and could not communicate with their friends abroad. When the invading force arrived thirty miles from Johannesburg, the Boers met them and, with their marvelous marksmanship, repeated the history of Majuba Hill fourteen years ago. Of 110 Englishmen who were struck, 80 were killed. Five hundred were taken prisoners.

❀

The news from South Africa quickly produced a storm in European international relations. The Emperor William, with the journalistic tendencies which have been characteristic of him, and which do not very well accord with his view of government, promptly rushed into print on receipt of the news of Dr. Jameson's foray. He telegraphed to President Kruger, of the South African Republic, his sincere congratulations that, without appealing for help to friendly powers, the Boers had succeeded by their own energetic action in putting down the disturbers of their peace, thus protecting the independence of the country against foreign attacks. Under the circumstances, and especially in view of England's treaty right to control the foreign relations of the South African Republic, this message is unquestionably a menace to England and an expression of the unfriendly feeling toward that country which has become very marked throughout Germany. The English people, while somewhat stirred up and angered by the President's Venezuelan message, were profoundly moved by this evidence of the Emperor William's hostility, and have responded with a unanimity which makes it clear that England will insist upon a free hand in South Africa at any cost. "British passion," says the "Globe," "is steadily rising, and the solicitude of the Ministers is to prevent a premature outbreak." The press generally interprets the Emperor's message as a deliberate insult and urges the Government to make every preparation for war. What is known as the German party is strong at the English court, but if English feeling is as intense as the newspapers seem to indicate, Lord Salisbury will be powerless to withstand the popular pressure which will be brought to bear upon him. The Emperor has stirred up a tempest which he has not allayed by his noticeably cordial reception of the South African Republic's Secretary of State, and his assurances of German aid to the Boers if they need it. The situation is full of peril to the peace of Europe.

❀

The composition of the Venezuelan Commission commands the confidence of the country, although it cannot be said that in all respects it fulfills the highest expectations of those who hoped for the best possible combination of dispassionateness and ability. Justice Brewer, of the United States Supreme Court, and Justice Alvey, of the Court of Appeals of the District of Columbia, bring to the discharge of their delicate duties judicial training and habits of mind. President Gilman, of Johns Hopkins University, and ex-President White, of Cornell College, represent the highest character, in attainment, equipment, and spirit. They are capable of looking at the questions submitted to them in the broadest light, without fear or favor. Mr. Frederick R. Coudert, of this city, is an accomplished and successful lawyer, brilliant, facile, and able, whose strong anti-British statements, reported to have been made shortly after the publication of the President's message, have irritated the English public, and are unfortunately suggestive of opinions already formed on matters which demand absolute openness of mind. The political complexion of the Commission is a very subordinate matter. Of the five appointees three are Republicans, but the party affiliations of such a man as Dr. Gilman are never of a tyrannical kind. At the first meeting of the Commissioners on Saturday, Justice Brewer was unanimously chosen to act as presiding officer. In his instructions to the Commission, the President declares that it is expected that the Commission will avail itself of all possible sources of information, will apply to the matter all pertinent rules of municipal and international law, and will report their conclusions, with evidence and documents, with as little delay as possible to the President. These instructions are sufficiently comprehensive to permit the Commission to investigate all matters relating to the boundary dispute between England and Venezuela. They may find that there is a boundary, and that evidence exists which will permit them to agree upon an actual line; or they may find, as we suspect they will, that no such boundary line exists. They are charged with duties of the very highest character. It will be possible for them, acting within the limits of their very indefinite and general power, not only to state their conclusions with regard to the matters in dispute, but to recommend some form of settlement between this country and Great Britain. The speech of Mr. Carl Schurz before the Chamber of Commerce in this city last week indicates one of the lines along which such action might be taken. He suggested that the moral weight of the Commission would be greatly increased if England were invited to name an equal number of appointees, and this joint Commission were to select a distinguished outsider to preside, the Commission not to act as a Board of Arbitration, but as an Advisory Council to report to the two Governments. The findings of such a Commission would carry an authority so great that, in all probability, neither Government could disregard its conclusions.

❀

One of the consolatory features of the Venezuelan incident has been the disclosure of the growing community in sentiment between the two great English-speaking nations. It is clear that here is a new and distinct element in the relations of the two countries—an element which does not exist, for instance, between France and Germany, or between England and Germany, or between any other two great powers. It is a sentiment which the Governments of both countries will have to reckon with. The religious public on both sides of the Atlantic is making this sentiment felt. On Thursday of last week Dr. Abbott received by cable the following message: "London Nonconformist Council send greetings to churches of America and assurances that the two nations are one and indivisible." This Council represents, we believe, the entire body of Nonconformist Churches in London. The Presbyterian Church in Scotland has also spoken in unmistakable terms, the Edinburgh Presbytery of the Free Church having telegraphed to the Moderator of the Presbyterian Church in this country the hope that "everything consistent with the will of Christ will be done on both sides to secure a worthy and peaceful settlement of questions under debate," to which Dr. Robert Russell Booth has responded in kindred spirit.

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The Evangelical Alliances of both countries have united in the request that English-speaking Christians should make common prayer on Wednesday of this week that "Christ-like counsels may prevail in the present crisis." The British authors, to the number, it is said, of thirteen hundred, have printed an address to American writers in which they declare that if war were to occur between the two countries English literature would be dishonored and disfigured for a century to come:

"There is no anti-American feeling among Englishmen. It is impossible there can be any anti-English feeling among Americans. For two such nations to take up arms would be civil war, not differing from your calamitous struggle of thirty years ago, except that the cause would be immeasurably less humane, less tragic, and less inevitable."

The Peace Association, at a special meeting, has passed a resolution urging the submission of matters in dispute to arbitration; Boards of Trade have sent messages of peace, and labor organizations in both countries have protested against the war talk as injurious in the last degree to the prosperity of the working classes. These expressions may be taken as voicing the feeling of the vast majority of thoughtful Christian people in this country and in Great Britain.

❀

Public curiosity has been excited by the disclosure that private interests may have something to do with the Venezuelan dispute. On the English side is a corporation, concerning which we know little except that it exists and is endeavoring to get possession of certain mines and lands in the disputed territory. On our side are two other corporations, one organized in New York, the other controlled if not organized in Minnesota, both of which have obtained concessions from the Venezuelan Government in the same disputed territory. There is more in this drama than appears publicly upon the stage. There have been Venezuelan agents active in the lobby, laboring with individual members and appearing before House committees for the purpose of promoting these pecuniary interests. In some cases these agents have been ex-Ministers of the United States to Venezuela, who, when their terms of office expired, have come to Washington to promote Venezuelan-American interests. In one notable case the Minister of the United States, appointed to press our claims against Venezuela, when his term expired returned to Washington as an agent of Venezuela to urge on Congress the supervision and modification of these very claims. The public will be glad to know the facts in this matter; it will not tolerate private influence and interest in an international dispute.

❀

While we are in a great state of excitement over the remote, not to say unthinkable, peril to the United States from imagined British aggression on a Spanish republic in Venezuela, we bear with very unexemplary patience the destruction of American property, the hazarding of American lives, the interference with American rights and liberties on Turkish soil. Thousands of dollars' worth of property has been destroyed there by mobs, abetted by the Government. Americans pursuing a legitimate business are in terror for their lives, and are practically prisoners in their own houses, not daring to venture out, and we have thus far contented ourselves with insisting that they shall not be massacred along with their friends, and with pressing on the Turkish Government a claim for money reparation for the buildings which have actually been burned. If our Americanism is genuine; if it is not a mere pseudo-Americanism stirred up for political purposes by political organs; if it is something more than an Americanism for an election, it ought to express itself in a demand that our Government should display, in the protection of American citizens in Turkey, something of that vigor which it pretends to display in the protection of Spanish-American interests in Venezuela. If the United States Government should propose an alliance with Russia and England for the purpose of compelling the Turk to fulfill the functions of government, to put an end to wholesale massacres, at least to furnish adequate protection to American citizens within its territory, the three Governments together could at once bring some peace out of that horrible disorder, and, if necessary (as we believe it is), could dethrone the present Sultan and establish a competent government where now there is nothing but anarchy. Whether this is feasible or not, one thing is certain: either our Government ought to notify American citizens on Turkish soil that it will not protect them and they must remain there at their own risk, or else it ought to furnish them protection, not merely from the saber of the Kurd, but from the fear and horror in which they are now continuously living.

❀

Last week, for the fourth time during the present Administration, different kinds of money were not at par with each other at the money exchanges. The first occasion was during the panic of 1893, when Government notes and silver certificates rose to a premium of one per cent. over gold. This premium (which came at the time the Administration was insisting that the business world feared the depreciation of silver and paper) was due to the exceptional demand for money of small denominations. This demand could not be met by gold coin, as gold coin was chiefly in large denominations, and could be met by silver and paper. Therefore silver and paper rose to a premium over gold. On each later occasion, when different kinds of currency have not been at a "parity" on the exchanges, the premium has been upon gold. The cause has in each instance been the issue of bonds by the Administration to strengthen the gold reserve. The sale of these bonds to buy gold has of course created for gold money a demand which could not be met by silver and paper money. Therefore gold has been raised to a premium by the very attempts of the Administration to prevent a premium. Gold has never been at a premium except in the presence of these attempts of the present Administration to prevent such an outcome. Last week's premium upon gold extended also to the legal-tender notes which the Treasury redeems in gold at the option of the holder. The premium upon gold was from 1 to 1¼ per cent., and dealers in money would not furnish legal-tender notes except at about the same advance. These premiums were of course limited to the money exchanges. In all ordinary commercial payments silver certificates and bank notes were at par with gold and Government notes. In this way the country has had another concrete illustration of the error of the monometallist contention that a small premium upon one kind of money on the money exchanges is incompatible with the parity of different kinds of money in the general business of the Nation. The only argument ever advanced to indicate that the French bimetallic law (1803–1873) did not keep gold and silver at par is thus proved to be worthless. The Nation is being educated in the principles of bimetallism by the efforts of the Administration to establish monometallism.

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The premium upon gold, greenbacks, and Sherman Act notes last week was of course due to the anxiety of investors to participate in the expected bond issue. The formal announcement of this issue was not made until midnight on

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Sunday. The announcement proved a great relief to those who feared that the bonds would again be sold to a private syndicate at less than they would bring upon the open market. Capitalists all over the world will have the opportunity to bid for the new bonds. Only gold, of course, will be received in payment, and therefore in this country the number of possible bidders will be somewhat restricted; but an effort has been made to secure a "popular" loan by offering bonds of as low a denomination as $50. The most striking features of the new issue are: first, the amount authorized, $100,000,000; and, second, the absence of any stipulation for the importation of gold from abroad. The financial world seems to have learned from the outcome of the last bond issue that the forced importations of gold must presently be succeeded by more rapid exportations, because prices here cannot be raised above the foreign level without forcing the exportation of gold to where it has naturally the greatest value. The effect upon the business world of a $100,000,000 loan, instead of a loan of smaller amount, is still in doubt. The advocates of such loans generally take the position that the increase of the gold reserve will increase "confidence," and perhaps result in higher prices. The critics of such loans, on the other hand, take the position that the increase of the gold reserve will simply take so much more money out of circulation, and result in even lower prices for other forms of property. Monometallists, who believe that the fundamental difficulty is want of confidence in the value of money, commend the loan, while bimetallists, who believe that the fundamental difficulty is want of confidence in the value of other forms of property, condemn it. There is a conspicuous absence of belief that the gold heaped up in the Treasury by this bond issue will remain there, and not again be withdrawn by those who prefer to keep their reserves in the only form of money which the Government will take in payment for bonds. Secretary Carlisle reserves the right to reject any and all bids, and receive bids for other bonds, if such shall be authorized by Congress before February 5. There is no probability of such authorization, as the Senate Finance Committee on Monday voted to "amend" the House bond bill into one providing for the free coinage of gold and silver at the old ratio, and requiring the immediate issue of silver certificates to cover the seigniorage on silver bullion now in the Treasury.

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The most noteworthy event in Congress last week was the speech of Senator Sherman on the financial situation. The most distinguished financier in the Republican party boldly took the position that the deficiency in the revenue constituted not merely the chief but the only cause of the bond issues during the present Administration. This deficiency, he maintained, had not only forced the borrowing of one hundred million dollars to meet it, but had caused a loss of public credit, which led the holders of our notes to prefer gold to these notes. Increase the revenue, he urged, and the public will again prefer notes to gold. To protect the gold reserve he would, by law, forbid the reissue of Government notes presented for redemption until gold was brought to the Treasury to be exchanged for these notes. He maintained that such a policy would not lead to the permanent retirement of the notes. Their temporary retirement, he thought, would create such a demand for currency that "gold will be freely deposited in exchange for the more portable and convenient notes of the United States." In order to keep National banks from hoarding gold in their reserves he would, by law, require these reserves to be kept in legal-tender notes. This suggestion was probably the most important one in Senator Sherman's speech. Ordinary citizens cannot afford to hoard gold in the hope of a possible premium. The interest they would lose during the hoarding more than offsets the gain from any possible premiums. The banks, however, are required to hold a certain amount of money idle; and they prefer to hold gold as long as special opportunities are open to those holding it. Should our Government follow and develop the Canadian policy of requiring the banks to keep their reserves in legal-tender notes, the danger to the Government's reserve from this source would be avoided. In the most positive manner possible, Senator Sherman condemned the Administration's proposal to issue interest-bearing bonds to retire non-interest-bearing notes. The retirement of these notes, he pointed out, would sharply contract the currency, add greatly to the burden of existing debts, and arrest industry.

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It is reported that the American and British Commissioners have agreed upon a joint report in regard to the Alaskan boundary, and hereafter their respective Governments may appoint men to arbitrate permanently the line in question. In his message President Cleveland has called the attention of Congress to the desirability of completing this work at an early date. Our boundary was described in the treaty under which Russia ceded Alaska to the United States in 1867, just as it was described in the treaty between Great Britain and Russia in 1825. At that time, however, the extreme northwest country was almost unknown, and the boundary was therefore a vague one. The existing boundary runs from the south end of Prince of Wales Island, latitude 54° 40′ north, along Portland Channel to the 56th parallel of latitude; then it is supposed to follow a range of mountains, mentioned in the treaty of 1825, west to the 141st parallel of longitude, and then north to the Arctic Ocean. As mountains do not exist at this particular southern point, however, and as the boundary was directed never to be more than ten marine leagues (thirty-three miles) from the coast, and was to follow its windings, a parallel winding line is our boundary up to the 141st parallel. Opposing this boundary, for several years the British have claimed, not only that the longitudinal determinations in the far north are incorrect, but also that the southernmost line should begin at Behm, not at Portland Channel, because Prince of Wales Island is now discovered to be two islands, not one, and because the mountain range near the northern island and near Behm Channel suits the description in the treaty. Furthermore, the ten marine leagues are to be measured from the island coast instead of from the mainland coast. Like the contentions between France and Brazil and between Great Britain and Venezuela, the auriferous character of the Yukon Valley will intensify the feeling as to the ultimate location of the northern part of the boundary, while the question as to who shall possess some large islands and good harbors along the southern line is of equal importance.

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The announcement by his friends that Governor Morton, of New York State, had signified his willingness to be a candidate for the Presidency gives additional interest to his message to the Legislature on New Year's Day—the first Legislature of two hundred members in the history of the State. On that day the new Constitution went into effect, by which the three co-ordinate branches of the Government were modified, the Legislature being enlarged, the Governor's term again being reduced to two years, and the judicial system being reorganized by the abolishing of

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various local courts. Before proceeding to discuss New York State matters, Governor Morton utters these admirable words respecting the Venezuelan question:

"The doctrine formulated by President Monroe, and which has since borne his name, has become so well established in American national policy that there is no room for doubt as to the opinion of our people concerning it. Any disturbance of the existing friendly relations between the United States and Great Britain cannot fail to have a serious effect. I cannot believe that the relations between our country and Great Britain will be ruptured or seriously impaired by the misunderstanding now existing between that country and Venezuela concerning the proper location of the boundary line of their possessions in South America."

As to the State finances, the amount received from the inheritance tax was a fourth more than last year, and it is shown that the increased tax-rate is due to increased appropriations for State care of the insane. Governor Morton recommends a revision of the statutes relating to prisons and prison labor. Existing accommodations for insane criminals must be enlarged, and there should be a separation of the convicted and the unconvicted classes, both as a matter of public policy and of physiological propriety. Interesting statistics concerning the canal question are given in our "Business World." A Compulsory Education Law went into effect a year ago, but the biennial school census, just completed, reveals necessities for additional school facilities and other defects which the Legislature will be called upon to remedy. Upwards of $4,000,000 for the annual maintenance of the public schools is raised by direct taxation, and local taxation adds to this amount until its total is upwards of $21,000,000 throughout the State. As regards civil service, the constitutional amendment has provided for competitive examinations wherever practicable, bringing many offices, hitherto exempt, into the competitive schedule. Of all the subjects mentioned, however, the excise question is the most interesting, and we trust that the recommendation of legislation to reduce the number of saloons will be followed. In proportion to population, there are more saloons in New York State than in any other the statistics of which are available. The present excise law favors the liquor interests, does not protect private property from the aggressions of saloon influence, and gives to the violators of the law comparative immunity from the penalties it prescribes.

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The investigation of the Probate Court records to ascertain the present distribution of property in this country, begun by this journal two years ago, and pursued by the Maryland Bureau of Labor Statistics last year, is this year the subject of an elaborate report from the Massachusetts Bureau. The results reached in this latest inquiry agree at all points with those reached by its predecessors. The great bulk of the estates are less than $5,000, but the aggregate of such estates is but a small fraction of the aggregate amount of property. Indeed, in Massachusetts, as in New York, less than half this property is in estates less than $50,000. So far as the present is concerned, the Massachusetts report is simply confirmatory of the generalizations already established. That which gives it peculiar value is the light it throws upon conditions a generation and two generations ago. Probate Court records were examined for the periods 1829–31, 1859–61, 1879–81, and 1889–91. The distribution of property in the earliest period, as compared with that in the latest, was briefly as follows:

	1829–31, Number.	1889–91, Number.	Percentage of Increase.
Estates under $50,000	3,662	14,099	285
" over $50,000	36	509	1,314
	Aggregate.	Aggregate.	
Estates under $50,000.....	$9,536,245	$70,379,372	649
" over $50,000.....	4,957,862	85,179,416	1,636

In other words, the number of the smaller estates has increased three-fold, while the number of the larger estates has increased thirteen-fold; and the aggregate value of the smaller estates has increased six-fold, while the aggregate value of the larger estates has increased sixteen-fold. In some respects these Massachusetts returns are anomalous, inasmuch as they indicate that the average size of the smaller estates has increased more rapidly than the average size of the larger; whereas the English returns for the same period (and common observation) indicate that the increased size of the larger estates has been the conspicuous feature of modern industrial development. Nevertheless, the general results of the Massachusetts investigation are in harmony with all the other evidence accessible, in showing that the smaller estates, as well as the larger, have increased both in number and in amount.

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The appointment of Mr. Alfred Austin as Poet Laureate revives the older traditions of a position upon which Wordsworth and Tennyson have shed of late years the splendor of the highest poetic genius. Mr. Austin is pre-eminently qualified to be an official poet; he has a dignified manner, a good command of the mechanism of verse, the kind of national feeling which may be described as provincial rather than inspiring, correctness of form, and a certain gravity which is easily mistaken for weight. He is conspicuously lacking in inspiration, and may be summed up as "a first-class, all-round, commonplace man." Born in 1835, educated at the Catholic College at Stonyhurst and afterwards at St. Mary's at Oscutt, he took his degree at the University of London in 1853, and four years later was called to the bar of the Inner Temple. He early showed predilection for literary work, and the poem entitled "Randolph," published anonymously in his nineteenth year, predicted his retirement from the law and his devotion to literature. His name has appeared on the title-pages of many volumes, his collected works in verse, which bear the imprint of Messrs. Macmillan & Co., filling six volumes. Probably the best known of these is that entitled "English Lyrics," which appeared about five years ago. As a prose writer Mr. Austin has unquestioned vigor and ability. He has written much, especially for the "Standard" and the "Quarterly Review," and he edited the "National Review" from 1883 to 1893. He is Roman Catholic in faith and a Conservative of Tory leanings in politics.

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Mr. Austin's appointment must be an empty honor if he reads the press comments, or if he hears the comments of men at large. Both in England and in this country literary men have cherished the hope that the great place left vacant by Tennyson would remain unfilled until it could be claimed by some one whose right to it was evidenced by work of the highest order. Both Mr. Swinburne and William Morris had claims upon the place, so far as genius was concerned, but Queen Victoria could no more have made Mr. Swinburne Poet Laureate than Queen Anne could have made Dean Swift a bishop; and Mr. Morris was out of the question on account of his Socialist creed. Mr. Watson, who has done some work of notable beauty and dignity, is, unfortunately, in very uncertain health. Mr. Dobson, a poet of real distinction in his own field, is not representative enough in the range of his subjects for the position. Sir Edwin Arnold has fluency enough for the demands of royal and national "occasions," but, aside from a certain sympathetic, interpretative power, his verse has no enduring or original quality. Lewis Morris has written some

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readable verse, but very little poetry. Mr. Kipling has the imagination and the vital touch denied to most of his brethren, but his poetry, so far, has been along a single line. Mr. Gosse and Mr. Lang are men of culture and of facility, but neither carries weight as a verse-maker. So long as the position of Poet Laureate was vacant, the great fame of Tennyson invested it with a certain splendor which made it the supreme prize in the way of public recognition. The appointment of Mr. Austin robs it of this splendor and brings it down again to its old level of an official position, Mr. Austin will write dignified poems on public occasions. but he will never enrich the literature of our common language. In its next Magazine Number (January 25 issue) The Outlook will print a more extended account of Mr. Austin's work and personality, with a portrait and other illustrations.

Nathaniel Green Clark

The Rev. Dr. Nathaniel Green Clark died at his home in West Roxbury, Mass., on Friday of last week. For thirty years Dr. Clark's name has been identified with the executive management of the American Board, and his repute as a preacher and scholar was second to few in the Congregational Church. He was born seventy-one years ago in Calais, Vt., and received his collegiate education at the University of Vermont, where he served as tutor for two or three years. His theological studies were carried on at the Andover and Auburn Seminaries; from the latter he was graduated in 1852, though he was not ordained until four years later. For about ten years previous to 1863 he filled professorships in the University of Vermont, first of English Literature and later of Latin; from 1863 to 1865 he was Professor of English Literature and Logic. Dr. Clark's connection with the American Board began in 1865, when he became assistant to Dr. Rufus Anderson, whom he not long after succeeded as Foreign Secretary. Dr. Clark had been a trustee in Wellesley and Mount Holyoke Colleges. He wrote not infrequently for the religious and secular press.

It is difficult for one who knew Dr. Clark at all intimately to write of him dispassionately. For he was preeminently a man who inspired both confidence and affection. Intellectually his temper was judicial. Had he studied law he would have been eminent as a judge. It was impossible for him to be a partisan, and in crises which crystallized men in opposing parties, and made identification of one's self with one or the other of two contestants apparently unavoidable, he remained a peacemaker. The faculty of combativeness was left wholly out of his composition. In the controversies which arose both in and about the American Board, while his judgment from the first counseled the course urged by President Mark Hopkins and Alpheus Hardy—the course finally adopted by the Board, the course of inclusiveness, not exclusiveness—even as an advocate of this peaceful and catholic policy he never identified himself with the catholic party, and to the end remained, true to his instincts, a mediator. This judicial temper, by enabling, we might rather say compelling, him to see all sides of every question, endowed him with a certain largeness of mind, and this made him statesmanlike rather than ecclesiastical in all his policies. Had he gone into politics, the party machine would have had contempt for his spirit though respect for his power, and he would have won popularity, not by falling in with the passions of the people, but by checking, counseling, and guiding them to wise results.

With intellectual largeness of vision, and co-operating to perfect it, were great sweetness of disposition and an absolutely unselfish consecration of life. He seemed to be absolutely devoid, not only of the more vulgar forms of self-seeking, but of the more subtle spirit of self-will which proud men sometimes mistake in themselves for conscience, and of the spirit of personal ambition which is still more often mistaken for enthusiasm. It was this singleness of consecration which made him catholic. His life said, what his self-distrust would have prevented him from saying in words, For me to live is Christ. Therefore, whoever was honestly working in Christ's spirit to promote the Christ-life on the earth he welcomed as a co-laborer. And his spiritual discernment rarely misled him when, in the discharge of his official duties, it devolved on him to determine whether this Christ spirit was adequately present in volunteers for missionary service. He lived long enough to see the unhappy difficulties, which we doubt not shortened his life, all adjusted, and the Board which he loved brought back to that simple spiritual foundation on which its founders had placed it, and on which he rightly judged the prosperity and even the continuance of its work depended. That the recent strife left so few wounds and so little bitterness is due to the influence of no one man more than to that of Dr. N. G. Clark, wise counselor, firm friend, consecrated saint.

The Bond Issue

We state in another paragraph the facts respecting the bond issue and the action of Congress so far as it has been taken or can be reasonably foreseen. Here we desire to state briefly our judgment of the transaction.

The Government has issued $500,000,000 in notes expressed on their face to be payable "in coin." The law which provides for that issue explicitly declares that they are redeemable in gold or silver at the option of the Government. They are also receivable for taxes. In our judgment, the Government is under no obligation, express or implied, direct or indirect, immediate or remote, to redeem these notes in gold. But the President is of the opinion that if, in the exercise of the discretion intrusted to him, he were to pay them in silver, or any of them in silver, except as silver is demanded by the holder, gold would at once rise to a premium and we should have two kinds of currency in this country—one a gold currency, with which all foreign goods would have to be purchased; the other a silver currency, with which domestic debts might be paid; that the wages would all be paid in the latter currency; that the result of this double currency would be endless perplexity, great distress, and especially great disadvantage to farmers and workingmen. This opinion is also entertained by substantially all the expert financiers and bankers, and probably by a majority of the more eminent business men. And the President has made it perfectly clear that, believing this, he will, in the exercise of the discretion intrusted to him, redeem all these coin notes in gold. We do not share his opinion. While we speak of future events with hesitancy, in our judgment the fact that the coin notes are receivable for taxes would keep them at par whether redeemable in gold or not, as the silver certificates are kept at par, although they are not redeemable in gold. But so long as the President holds his opinion, and believes that redeeming these notes in silver would be disastrous to the country, he cannot do otherwise than redeem them in gold; and so long as the law requires him to receive these notes in payment of taxes and he

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requires himself to pay them in gold, so long he will have to continue to borrow gold with which to pay them.

But for this condition of things he is not alone responsible. If Congress is of the opinion that coin notes should be paid in silver if we have not on hand gold enough to pay them with, it should say so explicitly. If it does not say so, the President has a right to believe that Congress shares his opinion with him; and as Congress presumably represents the people of the United States, he has a right to believe that the people of the United States share his opinion with him. Those who think that he is wrong in his judgment ought not to malign his motives. They ought to demand of Congress that it should take away the discretion which it has lodged in him. We should like to see the President use his option and at least try the experiment of paying the coin notes in silver whenever paying them all in gold threatens to drain the Treasury of its gold. If the result should be a permanent difference in the value of gold and silver, it would go far to disprove the bimetallic theory. If the result should be that silver remained substantially at par with gold, it would go far to disprove the monometallic theory; and although it is possible that the country might suffer a temporary reverse during the period of the experiment, it is hardly possible that such a reverse could inflict more injury than is inflicted by a chronic state of uncertainty. In our judgment, the result of the experiment would be worth all that the experiment would cost.

An Unreasonable Prejudice

The recent war excitement has revealed an amount of anti-English sentiment in the United States which has been, to those who love the mother land, a great surprise. It is not wholly an inexplicable prejudice. The causes which have produced it are easily discerned. It has been in part inherited from Revolutionary times; and the recent revival of Revolutionary sentiment, witnessed and developed by such organizations as the Sons of the Revolution and the Daughters of the Revolution, has revived and intensified this inherited sentiment. The course of the English aristocracy during our Civil War indicated, if it did not demonstrate, a desire to see the Nation broken into fragments and republicanism proved a failure. Generous natures forget injuries and remember services rendered; but all natures are not generous, and too many Americans remember only the English oligarchy which let loose the Alabama, and forget the English workingman who gladly suffered want rather than sanction any National act in aid of slavery and secession. They remember Lord Palmerston, but forget Prince Albert and Queen Victoria. England and America are commercial rivals, and the rivalry is not always, perhaps not even generally, chivalric; and the public agitation for a protective tariff has often been a public agitation against English manufacturers. Irish immigrants have imported their prejudices with them, and political competitors for the Irish vote have sedulously cultivated the prejudice which statesmanship would have endeavored to allay. More generous motives have contributed to influence the passionate antipathy of the Irish emigrant to "Bloody England." The American is by instinct a Home Ruler, responds to Gladstone's fiery invective against England's centuries of wrong-doing toward Ireland, forgets that Gladstone is also an Englishman, and would like to see England pay some penalty for her injustice. If the morals of most Englishmen are worthy of our emulation, the manners of most Englishmen are not. A great many traveled Americans have been irritated by a certain superciliousness characteristic of John Bull; and when one people easily give offense and another are quick to take it, antipathies are readily aroused. English superciliousness has infected English literature. The treatment of America by English writers, from the days of Dickens's "Notes" onward, has rankled in American breasts; we have pretended an indifference to English satire which we did not really feel, and the satire has not always been good-natured.

Nevertheless, we call the anti-English prejudice in America an unreasonable prejudice. It is unreasonable because it is indiscriminating; because it remembers only England's faults and forgets her virtues; because it recalls only the wrongs she has inflicted and forgets the services she has rendered. It is worse than irrational, it is unjust, because it desires only to repay her for real or fancied wrongs endured, and has no desire to recognize and repay the debt we owe her for great gifts received at her hands.

There are two Englands: feudal England and democratic England; oligarchic England and republican England; the England of a landed aristocracy and the England of the common people; the England of William the Conqueror, the Norman freebooter, and the England of Harold, the Anglo-Saxon martyr king; the England of Henry III., the ardent defender of arbitrary power, and the England of Simon de Montfort, the founder of the English House of Commons; the England of Bloody Mary and Bishop Gardiner, and the England of Queen Elizabeth and Walsingham; the England of Charles I. and the Cavaliers, and the England of Cromwell and the Puritans; the England of George III. and Lord North, and the England of the Earl of Chatham and Edmund Burke. In our Civil War there was an England that would have interfered to promote the dissolution of our Union and an England which forbade that interference. It was to this latter England that Henry Ward Beecher spoke in those famous English addresses; it was the response of that England which prevented interference. "To my amazement," says Mr. Beecher in giving an account of his English experiences, "I found that the unvoting English possessed great power in England; a great deal more than if they had had a vote. . . . Parliament would at any time for three years have voted for the South against the North if it had not been for the fear of these common people who did not vote." We call that an unreasoning prejudice which forgets democratic England, the England of the plain people, the England that protested, although in vain, against the attempt of the English Government to coerce the Colonies in 1776, and protested not in vain against the desire of the English Government to destroy the American Nation in 1863. This is the England of John Morley and Lord Rosebery and William E. Gladstone. This is the England that is equally indignant at Lord Salisbury's pacific temper toward Turkey and his patronizing temper toward the United States. Policy and principle alike demand that we recognize this England as our friend, as equally desirous with ourselves to secure justice and equal rights for the common people everywhere, as equally republican with Americans in sentiment, and far more republican than the military oligarchies which rule and ruin in the so-called Spanish republics. Policy and principle alike demand that we ally ourselves to this democratic England in its undying hostility to feudalism everywhere, and not make war upon it—not even a war of words—in a blind and indiscriminating prejudice against everything English.

If democratic England is allied to us by its ideals, its aims, its spirit, no less are we bound to democratic England by the historic services which it has rendered in the maintenance and development of free institutions. All the

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earlier problems of free government were wrought out by Englishmen on English soil. All the earlier battles for our freedom were fought out by our English ancestry, and the victory won by English bravery and blood. Alfred the Great laid the foundations of the American Commonwealth. By the constitutions of Clarendon religious liberty and the subjection of ecclesiastics to the law of the land were established for America, yet unborn, as well as for England. The barons, when they wrested the Great Charter from the hands of King John, hazarded their lives and fortunes for us. Simon de Montfort founded the American House of Representatives when he won for the common people a right of representation in Parliament, a constituent part of which has ever since been the House of Commons. The forty years of Elizabethan diplomacy prevented these United States from becoming Spanish colonies, subject to an Inquisition more ruthless than that of Spain. In the battles of Marston Moor, Worcester, and Culloden was achieved the deliverance of America from the despotism which the House of Stuart would have imposed on all English-speaking peoples. To Chatham and to Burke not less than to Adams and to Jefferson we owe the recognition of American independence and the birth of the American Republic. Are we to forget this unpayable debt to a splendid ancestry because British manners have sometimes offended American sensitiveness, British industries have put us on our mettle to compete with them, and British policy has been too aggressive in its methods and too brusque in its spirit?

England and America should be one people in everything but government. We have one history, one faith, one language; we should have but one aim. United we can dominate the globe with our literature, our ideas, our free spirit, our Christian faith. Whatever policy estranges these two nations is inimical to both; whoever inflames the prejudices of either against the other is an enemy of the human race.

The Atlanta Exposition

The Cotton States and International Exposition, which closed its doors in Atlanta on the eve of the New Year, may fairly be expected to result in material good for the community which created it and to the section which furnished its chief support. It was, in the main, a Southern exposition. What it possessed of international character was furnished by purely commercial exhibits, for it followed too fast upon the heels of the great Chicago World's Fair for foreign governments to interest themselves in it. The same cause deprived it of as wide official recognition by the States of this Union as was extended even to the Cotton Centennial Exposition at New Orleans in 1884. At Atlanta New York, Pennsylvania, Massachusetts, Illinois, California, Alabama, and Georgia were represented by State buildings, but other commonwealths had only such slender representation as honorary commissioners might be able to secure without the appropriation of funds by the State.

Though not in the proper sense international or even broadly national, the Atlanta Exposition was still highly creditable. Nature did much to make its appearance impressive, for the park in which it was placed abounded in lofty ridges, which were used by the landscape gardeners with good effect. From a dozen points within the gates the whole group of buildings, soberly colored gray and green, could be seen, and the beauty of the illumination of the grounds at night was not exceeded by anything in Chicago in 1893. No such stimulus to architecture as resulted from Chicago's Fair can be expected of the Atlanta Exposition, for in the construction of all the buildings economy was the guiding principle, and, though there was no conspicuous instance of bad taste shown, the architecture was monotonous and even commonplace. Indeed, it was on the side of art that the Exposition was weakest.

Yet that so great an enterprise could have been carried to completion at all by the citizens of a town of barely 100,000 people borders on the marvelous. The undertaking was in proportion greater than that of Chicago, and its projectors encountered obstacles such as the Chicagoans never met. Atlanta, though richly provided with railroad facilities, is not in the midst of a densely populated region. The nearest of the great Northern cities is full fifteen hours' ride away. The volume of Northern attendance upon the Exposition was, when all facts are considered, amazingly large. Chicago dispatched thither in one great excursion nearly 2,500 people, including a whole regiment of militia. But it was hardly to be expected that the attendance of Northerners would be great enough to figure very heavily in the gate receipts. The people of the South, for their part, had not in late years enjoyed such widespread prosperity as to enable them to undertake expensive sightseeing. For these reasons the attendance fell far below what had been anticipated, reaching only 1,200,000 in the season of fifty-four days; and the revenue from gate receipts was so insufficient as to more than once threaten serious embarrassment. At such times a brilliant illustration of public spirit was given by the Atlanta gentlemen who were intrusted with the conduct of the enterprise. Repeatedly, and with unabated cheerfulness, they gave of their own funds to avert threatened disaster.

Much profit will accrue to Atlanta, and even more to the South as a whole, from this very creditable Exposition. The city has acquired a reputation for enterprise which cannot fail to be of advantage to it. The resources of the region for which it is the natural distributing point have been widely advertised. But, aside from the purely material advantages, the Exposition has profited the whole South in a fashion the effects of which will be long felt. Wise management, foresight of a sort which statesmen might envy, led the Atlantans to give to the colored people the widest possible share in the Exposition. Professor Booker T. Washington spoke for his race on the opening day, and no words spoken during the entire course of the Exposition produced so notable an effect as his. A Southern audience cheered him to the echo, and the Southern press applauded his address as that of a man of brilliant parts and of pure patriotism. And in the exhibits gathered in the "Negro Building" the thoughtful visitor might see evidences of the aspirations and upward striving of a race no longer content with being mere hewers of wood and drawers of water.

There has resulted profit to the whole country, too, from the demonstration of the spirit of hearty good fellowship manifested by all communities for this plucky Southern town. The rule of the American press in dealing with the Atlanta Fair was *nil nisi bonum*. Much there was that might have been criticised. There were shortcomings of plan and of execution. But the newspapers of the land ignored the flaws and celebrated the perfections. And from every quarter of the United States flocked to Atlanta excursions, drawn thither as much by the widespread desire to help a Southern enterprise as by any curiosity to see the show. If Atlanta was unbounded in its hospitality, as indeed it was, the Nation was unstinted of sympathy and encouragement.

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Creeds of the Ottoman Empire

By the Rev. S. T. Willis

THE Turkish Government officially recognizes the following forms of religion: The Mohammedans, the Greek Church, the Armenians, the Maronites, the Druses, the Jews, the Nestorians, and the Protestants, including the missionaries. And still others might be mentioned, for this classification does not adequately represent the religious situation of Turkey in detail; yet it will serve to indicate the complexion of things religious in the Land of the Unspeakable Turk. These creeds, excepting Mohammedanism, are unwillingly tolerated in the Ottoman dominion, and for this reason much of the present strife and persecution are brought about. And because the recent massacres of Armenia and elsewhere in the Sultan's Empire have a *religious* rather than a political origin, they serve to call renewed attention to this strange mixture of rival creeds. This, however, is not a new thing, for all the wars against the Turk for the last half of a century have been religious wars; and the pulse-beat of Oriental times certainly indicates that when the Ottoman Empire goes down in final ruin (as surely it must), it will be in struggles provoked by the animosities and conflicts of rival creeds. Just as some of the sects now in the Eastern Church became the cause of such internal weakness that the Byzantine Empire was made an easy prey to the aggressive hosts of Islam, many centuries ago, and just as Mohammedanism was established by the sword and scimitar, so it must perish by the sword. Certainly it is an interesting fact that Armenia, the seat of the present trouble, is the very soil on which Othman, the son of Orthugrul, first of the Ottoman dynasty, founded the empire that has borne his name through succeeding centuries; and from it, as a center, this gigantic power has spread, until now its scepter is swayed over almost fifty millions of people.

The Orthodox Catholic Greek Church, itself by no means a unit of faith and discipline, plays an important part on the stage of Eastern religions. Each country where this Church exists has its own national form of organization, as the Russian, Bulgarian, Servian, Roumanian, Montenegrin, Austro-Hungarian, Greek, and United Greek, each of which differs from all the others in some particulars of more or less importance. But these different national phases frequently overlap political and national lines, so that the national religious organization is not necessarily confined to any one country. In 385 the elements which afterward composed the Orthodox Catholic Greek Church began to be estranged from the Roman See, when the latter began the enforcement of certain innovations, such as clerical celibacy and the use of unleavened bread in the eucharist; but the actual rupture did not occur until 484, when the Western wing insisted on putting the word *Filioque* into the creed, which expressed their belief that the Holy Spirit proceeds from the Father *and the Son*, and not from the Father alone. From this opinion the Greeks dissented, and were excommunicated by the Pope; and though reunion has been attempted a number of times, it has always failed. The Greek Church teaches seven sacraments, differing in administration from the Church of Rome in many points. Baptism is administered always by triple immersion, which is followed immediately by confirmation. In the eucharist leavened bread is used, and both the elements are given to all communicants alike and not to the priests alone. Penance is a sacrament, but it does not require auricular confession. Unction is administered, but not *in extremis*. Marriage is dissoluble on certain conditions. The holy orders do not require celibacy, but, on the contrary, the patriarch and clergy must be married; marriage after ordination is forbidden, however. Monasticism, organized in the Eastern Church according to the rules of St. Basil, is practiced by both men and women. Instrumental music and graven images are forbidden in the churches; but the crucifix is used freely, and the Scriptures in the spoken language of the people are placed in their hands, and the devout study of them is encouraged by the priests.

The Nestorians, generally regarded as the Protestants of Eastern Christianity, are among the oldest sects of the Ottoman Empire. Nestorius, a Syrian of the early part of the fifth century, is generally supposed to have been their founder; but as a sect they claim an origin earlier than the age of Nestorius, dating their conversion as far back as the preaching of the Apostle Thomas. For this reason they are sometimes called St. Thomas Christians. In Syria they are known as Chaldean Christians, in Egypt as Copts, and in Abyssinia they form the Ethiopian Church, where, in a strange intermingling of religious elements, they blend Jewish and Christian rites into a curiously interesting union. The Nestorians proper reside, however, in Armenia and Kurdistan, claiming Jewish dissent, and trying even to establish their identity as the lost tribes of Israel. Through the prosecution of Cyril of Alexandria, the Ecumenical Council of Ephesus in 431 accused, condemned, and deposed Nestorius from the patriarchate of Constantinople because of his Christological views. According to the late Dr. Shedd, "The Nestorian Christ is two persons, one human, one divine; by which is meant that there are two separate selves in Christ, with only a sympathetic union between them." As a result, the acts of each nature derive no character from the quality of the other. Therefore there can be no divine humiliation or human exaltation in Christ. There is God and there is man; but there can be no God-man in Christ Jesus. For these views Nestorius was expelled from the Empire and his followers were ostracized and forbidden safety in the dominion of Rome. Like the Jewish Christian Church, when scattered abroad by persecution they went everywhere preaching the Word, until they planted missions more or less all over the East. The Jacobites constitute an important branch of the Nestorians, whose patriarch is always named Ignatius, and resides at Diarbekir, where horrible massacres have occurred recently. Two centuries later Nestorianism was rent in twain by schism. One faction formally united with the Church of Rome under the name of Chaldean Christians, subject to a patriarch of their own, who first resided at Bagdad, then at Mosul, and finally at Ormuz in the mountains of Persia, where they are now known as *Simeonites*. The other wing retained their ancient creed and independent organization; their successors form the Nestorian Church of to-day, which numbers at the present time about one hundred and fifty thousand communicants, who, as a class, are a poor, ignorant, and degenerate race. They are very much oppressed and persecuted by the Kurds, among whom they live; though once an educated and cultured people, they have lost their refined and aggressive spirit altogether. Excepting the priests, none of the people can read. They accept seven sacraments. Their services are exceedingly simple; no symbol is used except the Greek cross; they have no relics, and reject the doctrine of transubstantiation. Their bishops are celibate, but their patriarchs and priests marry at will. Marriage is dissoluble by the sentence of the patriarch. Their fasts are unusually long and severe, covering nearly half of the year. They are a people of strong religious convictions. Many Nestorians would rather die than violate the law of their fasts; yet the standards of daily life are extremely low among them; lying, profanity, and intemperance are common vices.

Among the creed elements of the East no one is attracting more attention in all Christian lands at the present time than the ancient Church of Armenia. Native legends assign a very fanciful origin to the religious community of Armenia, running back to our Saviour's time, saying: The King of Armenia sent a letter to Jesus, who in response

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sent a letter to the king, and also one of his disciples to preach the Gospel of the kingdom in his realm. Others assert that Gregory the Illuminator preached throughout Armenia, converted the king, and was consecrated first Bishop of Armenia by the Primate of Cæsarea, for which reason the Primate of Armenia is called *Catholicos*. At Artaxata three churches, built in triangular form on the spot where two early saints died as martyrs for Christ, and where the Illuminator saw heaven opened and the "Only Born coming down" (calling it Eschmaidzin), are the most revered shrines in Armenia to this day. But, as a matter of historic fact, the Armenians gradually separated from the Greek Church in the fifth and sixth centuries; and, becoming independent, have remained so to the present time. In 1439 a portion of the scattered Armenians united with the Roman Catholics, and became the United Armenian Church, of which there are about eighty thousand communicants; but they retain their peculiar forms of worship. Thus the Church became divided into factions, fanatically opposed to each other. Besides these there are about twenty thousand Armenian Protestants who differ essentially from both factions. But the non-Roman division which constitutes the Armenian Church proper adheres to the Nestorian notion of the Trinity, and maintains the seven sacraments, but with some peculiarities of administration. They baptize by triple immersion and triple sprinkling—not either, but both. The eucharist is celebrated by dipping leavened bread into pure wine. Extreme unction is administered to ecclesiastics only. The worship of saints is practiced; but the notion of purgatory is rejected altogether. Mass is celebrated in the ancient Armenian tongue, but the sermon is delivered in the spoken language of the people; and in prayer the Armenian always turns his face towards the sun. In killing an animal for food they invariably turn its head to the east and make upon it the sign of the Greek cross. They have many fast-days, but not so many feasts as the Greeks. Many asylums for the helpless attest their abounding spirit of charity; while chief among their glories as a people is, and ever has been, their universal toleration of other religions. They have a national history, founded upon and supported by their religious belief, of which they are justly proud. The Armenian Bible, translated from the Septuagint and Peshito versions, is not without great literary merit. By the terms of the Unkiar Skelessi treaty of 1828 a large part of Upper Armenia, including the Catholicos of Eschmaidzin, was ceded to Russia, and therefore the head of the Church is subject to the Czar. Since 1848, however, the Church has been somewhat relieved of the dangers of this peculiar situation by putting her temporal affairs under an elective council of twelve lay primates, the Patriarch having only the right of presidency. For hundreds of years this people have suffered untold persecutions from the Roman Emperors, the Persians, the Huns, the Mongolians, and the Mohammedans; but the five millions of Armenians in different parts of the Ottoman dominions who revere Eschmaidzin are steadfast in their faith, and will not abandon the Cross for the Crescent.

The Maronites are a peculiar Christian sect residing in the Lebanon Mountains of northern Syria, and are therefore under the Sultan's scepter. Although their origin is enveloped in much obscurity, history records that the sixth Ecumenical Council, held at Constantinople in 680, condemned the doctrine of the singleness of Christ's will, whereupon the Monothelites seceded from the Council. These were chiefly from the Lebanon district, where this doctrine was accepted by the Christians generally. From these as a seed the Maronite Church grew up, and maintained its independence against Mohammedanism until the Crusaders established the Latin Kingdom of Jerusalem, to which they vowed fealty, renounced their Monothelite views, and acknowledged the supremacy of the Roman See. This obedience, however, was only nominal until the year 1445, when they formally became a part of the Church of Rome; and again in 1736 fully subscribed to the Council of Trent. Yet, by special permission of the Pope, they retain their peculiar rites and customs. In the liturgy they use the ancient Syriac instead of the Latin; their priests, if married before ordination, are permitted to keep their wives. Convents and nunneries, organized and maintained after the order of St. Anthony, are numerous among them, having more than forty thousand members. They also have many saints and festivals not recognized in the Roman calendar. The Maronites number about two hundred and fifty thousand, and are a sturdy, warlike people, between whom and the Druses, living in the same region, an implacable enmity has long existed. In the hideous butcheries that culminated in 1860 they certainly showed themselves a fierce and cruel people. The Patriarch is elected by the bishops in secret conclave; he resides usually at Kesruan in winter, and at the Convent of Canobin, in the valley of Tripoli, in summer, and has an income of about $25,000 a year. The eight bishoprics of the Maronite Church are Aleppo, Tripoli, Jebail, Baalbek, Damascus, Cyprus, Beirût, Tyre, and Sidon; their incumbents also are possessed of stated revenues, and live in comparative affluence.

The Druses, a religious sect inhabiting the slopes of the Lebanon and Anti-Lebanon Mountains, numbering perhaps seventy-five thousand souls, are considered the most peculiar cult in the Turkish Empire. Their race is a mixture in which the blood of Kurds, Arabians, and Persians blend. But their religion is an even stranger intermingling of elements than their race, for it is curiously interwoven with Judaism, Christianity, Zoroastrianism, and Mohammedanism. Hakem, a Fatimite Calif of Egypt, in 1029 proclaimed himself the representative of God and strove to found a new social order; but both he and his confessor, one Davazi, were repudiated. In the end, however, the order of Druses took their name from Davazi, and accepted his disciple, Hamzé of Persia, as their Prophet. Since the seventeenth century their history has been one continuous record of butcheries and crime, until the interference of the European powers in 1860, when a Christian Governor was placed over them. Yet they are independent of Turkish rule, pay no taxes to the Government, and are not liable to conscription. They have a number of cardinal doctrines, among which are (1) Monotheism, (2) Demiurges, (3) Incarnations, (4) Individual and unchanging number of souls, (5) Transmigration, (6) Fatalism, and (7) The Coming One; and he will be Hakem, who, when he comes again, will trample under foot all who reject him, and subdue all who oppose his authority. The Seven Practical Points of the Druses, as opposed to Islam, may be summed up as:

1. Veracity (only to one another).
2. Mutual protection and resistance.
3. Renunciation of all other religions.
4. Profession of the unity of Hakem as God.
5. Contentment with the works of God.
6. Submission to the will of God.
7. Separation from those in error and from demons.

They are a brave, industrious, handsome, self-possessed, proud, and mysterious people, and are unreliable time-servers in policy and practice. Prayer (in the sense of supplication), fasting, and polygamy are unknown among them. Illegitimacy and immorality are exceedingly rare with the Druse people. But, as is to be expected, their influence is almost nothing; and because their esoteric teachings are so shut up among themselves, they are not in any sense a missionary people, and for this reason Christian missionaries have made almost no impression upon them.

The Jews have large colonies in Constantinople, Adrianople, Salonica, Damascus, Aleppo, Jerusalem, and other places, and get along much more smoothly with the Mohammedans than do the Christians, and for this reason they play no part in the politico-religious agitation that now convulses the Turkish Empire.

Her Secret of Popularity

By Mary Allaire

I am sure you would not call her pretty. There was nothing remarkable about her, except that she impressed you at once with the idea of health. At first you would perhaps say of her, "She is a healthy girl," speaking only

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of her body; but you presently found yourself thinking that of her mind. When she spoke of books, it was always of the books that have lived in the minds of people, and will always live, with which she was familiar. She knew nothing of the modern novels except the best ones. She quoted Ian Maclaren unconsciously; she was constantly identifying the people she met with characters in the books with which she was familiar. She did it so naturally that you hardly remembered that the comparison was not of two people living. She walked through the woods and thought aloud some verse or line of poetry, suggested by a flower, a tree, a cloud; what she read became a part of her mind, just as the food she ate became a part of her body. When you saw her with young people she seemed to you like a young girl, but when she was with little children she seemed like a child. She played ball with the little boys, and dolls with the little girls, and taught all to ride her bicycle. She danced with Jack, six years old, and enjoyed it quite as much as when she danced with her chum's brother, sixteen years old. She played the piano for the children to dance as long and enthusiastically as she did for her special group of friends.

One morning at breakfast some one asked her if she had enjoyed the dance at one of the houses given the evening before. "Very much," she replied. "'Twas a sort of charity time," she commented, half dreamily. "Charity time?" some one questioned. "Yes. You know, there were a lot of boys who thought they could dance, who stepped on you and pulled you about; none of the girls would dance with them the second time. They just hung on the wall. And a lot of little chaps who could dance, but the girls thought them too small. I tell you I was kept busy. I don't see how boys are going to learn to dance if the girls will not dance with them."

It was just this spirit of enjoyment that made her the most popular girl wherever she went. Her enjoyment depended on the enjoyment of those about her.

She was not pretty, but you found that you thought of her and her pleasures; that you were planning to give her pleasure more often than any of the other girls about. The secret was that you never heard her planning pleasure for herself. She always included some one else, and it was usually the least popular one that she remembered.

The Whipping-Post in Delaware

By Priscilla Leonard

The whipping-post is a survival. It was once the universal custom in both England and America. "The punishment of whipping," says Chitty on Criminal Law, "was inflicted at common law on persons of inferior condition who were guilty of petit larceny and other smaller offenses." The same authority says that it was first introduced as a method of "allowing clergy." No "gentleman" could be whipped. Women were whipped as a merciful alternative from the punishment of death for simple felonies. And when branding was abolished, the court was authorized to substitute whipping for the same offenses. A pillory of convenient strength was to be maintained in every town as an appendage to the market. "Whipping is commonly inflicted for minor offenses, which display meanness of disposition, and come before justices at the quarter sessions of the peace."

When the English conquered the settlements along the Delaware, they brought their laws and punishments with them. The first whipping was that of Konigsmarke, commonly known as "the Long Finn," who had endeavored to rouse the Swedes against their English conquerors. He was whipped, branded, and transported, in 1669. In 1719 William Keith, Governor of the counties upon the Delaware, with the consent of the Assembly of Freemen of these counties, passed an Act directing that "all crimes be tried and punishments adjudged according to the laws of Great Britain." In this Act "such corporal punishment as the court shall think fit to inflict" evidently refers to whipping and the pillory. This is the first mention of it in the laws of Delaware. A few years later, in a succeeding Act, it is explicitly directed that "twenty-one lashes on the bare back" be given to negroes carrying weapons without their masters' permission. From this time on we find the whipping-post in full sway, and among the list of the sheriff's fees in an Act of 1793 is, "For whipping every person by judgment of court—sixty-seven cents." This allowance has been augmented from time to time, until the present sheriff receives one dollar and a half for every whipping. Another Act, of 1770, provides that the sheriff may allow his deputy or a constable to do the whipping, but that "no negro or mulatto shall be employed, by any constable or other officer within this Government, to whip or inflict any corporal punishment on any white person or persons in any case whatsoever."

The present law relating to the whipping-post in Delaware is that "the punishment of whipping shall be inflicted publicly, by strokes on the bare back well laid on." It shall be done by the sheriff or his deputy, or by a constable. The whipping-post and pillory shall be in or near the jail-yard of each county. Women are exempted from whipping. The whipping of minors is left to the discretion of the court in each case. Whenever corporal punishment is a part of the judgment, the day for its execution must be fixed in the sentence. Whenever a convict, at the same time, receives several sentences of whipping, the court shall so graduate them that, under all of them, he shall not receive more than sixty lashes, nor stand in the pillory more than one hour.

Whipping is inflicted as a punishment for the following crimes: Attempt at poisoning, mayhem, highway and house robbery, setting fire to offices, vessels, or stores, burglary, larceny, embezzlement, making forged plates, obstructing railroad tracks, etc. The pillory is generally added as a further punishment, or else fine and imprisonment.

"But why," asks the outsider, "since whipping was abolished in the United States laws in 1839, and even in the navy in 1850, does Delaware cling so fondly to it? Is she wiser than the rest of the country, or simply more uncivilized?" Well, it would be hard to explain, to the average outsider, whose idea of the whipping-post is made up of a tortured prisoner, a gory cat-o'-nine-tails, and a mob of brutalized spectators, the easy-going indifference of the average Delawarean about the whole thing. The large majority of the citizens of Delaware, indeed, have never so much as seen the whipping-post, and those who have, have never been heard to complain of any brutality in connection with it. The movement for prison reform, now active in the State, has no condemnation for the whipping-post; it fixes on overcrowded cells and idle prisoners as far greater causes for complaint. Many would approve, indeed, an extension of the punishment, so as to include the crimes of prize-fighting, cruelty to children and animals, and wife-beating, now punishable only by fine and imprisonment. The reasons for this general acquiescence are rooted in (1) the past history of the State, (2) its geographical position, and (3) the conservative character of its inhabitants. They may be briefly stated as follows:

(1) Delaware has always had a large free negro population. Now, the negro is given to petit larceny, and he does not greatly mind being imprisoned for it. In some cases he has been known to commit petty offenses at the approach of winter, with the avowed desire of getting a home in jail until spring. This tendency can be successfully combated only by corporal punishment, which he does not like, and avoids if possible. The whipping-post has solved this problem for Delaware justice during the past, and its value is established until some better substitute can be devised.

(2) Delaware is a small agricultural State, lying between the large cities of Philadelphia and Baltimore. It is a natural haven of refuge for criminals from both cities, and would be overrun with thieves and small offenders if the quality of Delaware justice was not bitter to their taste. The whipping-post is an abomination to the criminal from outside. He gives the State a clean berth on its account. One gang of bank burglars did select Wilmington as a field of operation some years ago. They were caught and soundly whipped. They had no difficulty, being experts,

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in breaking out of the old-fashioned jail at Newcastle, afterwards, as easily as they had broken into the bank; but the whipping rankled in their minds; and they left on record their determination never again to enter the State where "gentlemen, in their line of business, were whipped like slaves." Whereat all Delaware chuckled!

(3) The State has no penitentiary—only county jails. There is no hard labor (except for tramps, who break stone for the roads), no solitary confinement, no system of reformatory or graded punishments. Delaware is conservative; she holds to the old system. And until the agitation for a State penitentiary is successful, to give up the whipping-post would be a mistake. When the new system supersedes the old, corporal punishment may or may not be retained; but no one objects to it now, for it fills a present need.

As to the cruelty of the punishment there is only one opinion. It is generally too lenient rather than too severe. I have handled the cat-o'-nine-tails myself in visiting the jail at Newcastle. It is a clean, well-kept instrument, with nine cylindrical thongs of black leather as thick as a lead-pencil and over a foot long. The wooden handle is perhaps two feet long and about the size of that of a broom. The thongs looked almost new, though the whip had been used for two years, so the punishments could not have been gory ones. The sheriff, I have heard eye-witnesses say, swings the cat with just enough force to make the thongs spread out flat on the bare back as he draws them across. One stroke of this kind is hardly felt; twenty-one, of course, become irritating; even sixty, however, rarely draw blood. The warden says he has seen blood drawn only once in two years, and then only a drop or so. The whippings are in the jail-yard, and the public are admitted at the discretion of the sheriff. Children are generally kept out. There is never any crowd, the only exception to this being at the whipping of the aforesaid bank burglars in 1873, when, to accommodate their friends in Philadelphia, a special train and extra steamboat were run, with the result that the attendance was large. The Philadelphia sympathizers on this occasion brought salves and bandages with them to soothe the wounds that might be inflicted, and the sheriff, they say, in order not to disappoint their expectations, laid on harder than usual.

Women never attend the whippings—that is, Delaware women. A reporter from the New York "World"—"Nellie Bly," I believe—has been the only woman present at a whipping for many years, and her presence was freely commented on. "She was a stranger," said one native, mildly, "or she wouldn't 'a' done it." Her sensational description of the scene, which was, to put it leniently, exaggerated, is preserved in the jail office for the instruction and amusement of the public.

In conclusion, Delaware is neither proud of her whipping-post nor ashamed of it. When she reads of Elbridge Gerry's attempt to introduce it in New York, she cannot feel that it is such a bit of barbarism, since so eminent a philanthropist recommends its use. When she views the New York policemen using their heavy clubs impartially upon disorderly and inoffensive citizens alike, and finds that even in model reformatories like Elmira "paddling" is regarded as a necessary evil, she can look at her comparatively mild cat-o'-nine-tails without a shudder. When she builds her penitentiary she may tear down her whipping-post, but until then she uses it, does not abuse it, and has no apologies to make.

The Measure of Strength

By Mary Willis

An amusing story has been going the rounds of the newspapers lately. A gentleman saw at the opera one night his barber. The next time he was in the barber-shop he asked the barber if he enjoyed the opera. "Not at all," was the response. "My whole evening was a failure, for from where I sat in the gallery I could see that your hair was not parted straight."

This man is fairly representative of a large proportion of people in this world. With them one defect blots out every possibility of enjoyment and happiness. It is the same in their estimate and enjoyment of people. The one defect of character obliterates the ninety-nine virtues; the one act of which they disapprove blots out the memory of the many of which they do approve.

It is wisdom to count the pleasures, the inspirations, the possibilities, the virtues, which are a part of our life, and to let them blot out, as they surely outnumber, the sorrows, the weights, the defeats, the sins, of our lives.

Is there greater folly than to go through life watching the crooked past? It takes strength of mind, and philosophy, which is but another name for intelligence, to master the defeats, the disagreeable things, that come to us. And it cannot be disputed that the positive evidence of weakness in any character is that of counting only the things that subtract from the joy of living. There are people who think that the measure of righteousness is the inability to laugh. There is no relation between dyspepsia and righteousness. God made this world beautiful to make his children happy. The trials of life, great and small, should be accepted like the hills and mountains met in a journey—difficult of ascent, but presenting greater beauty and bringing the climber nearer heaven in proportion to the strength called for in the upward journey.

That man does not go far nor high who sits down to look at the difficulties that lie below him. His intelligence and power of reaching the full measure of the image in which he was created depend on his ability to forget the past and live in the present of triumph.

A Summer Outing in Kentucky

By J. Cleveland Cady

The midnight train dropped us at Berea, where hospitality and slumber were most welcome until the sights and sounds of "Commencement Day" called us to the College campus.

In its grounds the College has an enviable possession—a grove of noble oaks some twelve acres in extent. The great trees give ample shade, though their trunks are so separated that one can drive about under them in any direction—an advantage fully availed of on Commencement Day. As we drew near we saw the horses—mainly saddle-horses—tied or tethered under the shade in every direction, their color contrasting prettily with that of the greenwood, while the riders, rambling about or chatting in groups, added life to the scene.

The occasion was one of rare interest—the survival of a kind of public gathering now seldom witnessed in our country, "Commencement Day" at Berea being the great annual holiday of that region for thirty or even forty miles around. On this day five thousand were present, coming mostly on horseback, some in large "ox-wagons"—drawn, however, by mules—and a few in buggies and antiquated carriages. Over twenty-five hundred horses were tied or tethered in the grove. Perhaps one's first thought would be that an interest in education had drawn together these pilgrims. Observation, however, soon dispels that idea, and it is seen to be a grand social function, an occasion for the meeting of friends, the renewal of old acquaintance, the swapping of horses, planning politics, courtship, seeing and being seen, and the most abandoned indulgence in bananas, watermelon, lemonade, and peanuts.

As one watches the arrivals he becomes impressed by the clean, shapely limbs and the easy gait of the horses. Even the poorest and most indifferent beasts seem to have these characteristics. The riders are invariably erect and graceful, and doubtless the veriest backwoodsman could give many points to our "park riders."

As we watch the visitors the grotesque appearance of many of them adds great zest to the occasion.

Here comes a "Hardshell" minister, a portly person mounted on a small mule. He sits erect, with solemn mien, while his feet and the long tails of his frock-coat easily touch the ground. He is, as it happens, the fore-

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runner (in the procession) of an aged colored brother, who is decked out in "antiques," a bell-crowned beaver, a scarlet necktie, and a swallowtail coat many sizes too large for him. He is followed by his wife and grown-up daughter on one small horse. They wear enormous calashes, or balloon-like sunbonnets, that give them a very droll appearance.

Several groups of riders follow, and then an "ox-wagon" drawn by two mules. The wagon is seated with six or eight chairs, and an entire family sitting in them ride in state, as in a Barnum pageant.

As the hour for the Commencement exercises has now arrived, we leave for a time these outside scenes, and join the throng in the Tabernacle. On entering, a legend in great clear letters is seen extending across and above the platform; the words are: "God hath made of one blood all the nations of the earth;" and as one glances over the large audience and sees the great number of respectable and neatly attired colored people, deeply and intelligently interested in all the exercises, the legend seems far more than a mere decoration or fine sentiment—an earnest expression of the spirit of the College.

The Tabernacle is a great building of temporary character, like those erected for political conventions, and entirely without architectural pretensions, but on this day one could not fail to see much of charm in it.

The platform was decorated with shrubs and flowering plants, while a fountain cleverly placed among them added not a little to the beauty. The officers, trustees, and members of the graduating class, more than a hundred in all, occupied the platform. Music of a creditable character was furnished by the vocal and instrumental societies of the College. As the last notes of the introductory piece died away, President Frost came forward and made the opening address, an address characteristic of the man as we have learned to know him in the "East"—to the point, simple, and in the best feeling.

He welcomed first the old graduates who had returned to their Alma Mater, then the war veterans, many of whom were present, and to whom the contrast of Berea of to-day, with its nearly five hundred students, with Berea of war times—when its small numbers were almost stamped out by the fierce passions of the day—seemed a remarkable thing; to these veterans he gave a stirring greeting; next the mountain people, whose homes he had personally visited, and who were present in large numbers, were made to feel that they were the welcome guests of the interesting stranger who had eaten and lodged with them in their cabins. All were visibly moved by the heartiness, tenderness, and sincerity of the speaker, and the keynote for the day was most happily given.

The exercises which followed compared favorably with those of the most of our Eastern colleges. The speakers were partly white and partly colored, and from both sexes. The impression this made was not a strange one, but rather that it was a broad, generous school, opening its doors to all seeking its aid—that it could not be true to its principles and refuse the most humble.

As we glance over the Commencement platform, we observe particularly the "faculty"—a very intelligent and sensible-looking body, people evidently accustomed to "plain living and high thinking" (and no doubt as to the high thinking).

Conspicuous among them is the snowy head of the venerable John G. Fee, one of the founders of the College, and a man with a wonderful history. He was one who "counted his life not dear to himself" in championing the cause of the oppressed. Seven times he was borne from home by angry mobs and threatened with torture and death, but, though frail in body and of a delicate, sensitive nature, he never for a moment flinched, or in any way compromised the cause he had at heart. He was carried safely through these perils by most singular providences, and at an advanced age lives to witness the success of the work for which his life has been spent.

Of the twenty Trustees of the College, hardly any are absent, although they come from places as widely scattered as Boston, New York, Cincinnati, and Chicago. Sitting among them is a visitor who watches with keen interest all that goes on. His face indicates a large experience and an active participation in the great struggles of life; his keen, deep-set eyes seem to take in everything and look through everything. This is Dr. Pearsons, of Chicago, who in the afternoon creates the sensation of the day. At the close of a capital address, in which he tells of his early ambitions and struggles, and stirs both hope and enthusiasm in the students before him, he turns to the President and Trustees, and offers to the College for a perpetual endowment the sum of $50,000, provided they will raise for the same purpose $150,000; and he assures them, from his knowledge of such affairs, that with the lever he now puts in their hands they can do it. The feeling is intense. Soon a slip is handed to the President. It is the first subscription, $2,500. It comes from one hundred students, who pledge themselves for $25 each. What this will mean in the way of self-denial and exertion, on the part of those who are already struggling to support themselves in college, can hardly be understood by an outsider. Probably no other gifts will cost the donors so dearly.

As much the largest part of the gathering is without the Tabernacle, we yield to the strong attraction to mingle with the "outsiders."

They are free to talk, and by no means resent the intrusion of the "stranger" into their groups and confabs. To a knot of mountain boys, a young man who rejoices in the name of "Gordy" is setting forth his ability to get on in the world. "Ye see, I swap my hog for a gun, and the gun I swap for a hog with a litter, and nex' I swap them off for a hoss, and larst I swap him off for a hog and twenty dollar." General approbation is expressed at these thrifty speculations, and we turn from "Gordy" to a couple of old fellows in homespun.

"Howdy! How's yer wife, Elias?"

"Oh, she's running, puling around. She keeps a-gruntin'."

This doubtless indicated a state of nervous prostration that in many localities would have caused a cessation of the wife's activities, but in the mountains of Kentucky involved only a mild and almost unconscious remonstrance against the duties of life.

Not far distant a man with a deep voice has the attention of quite a group, and we feel a desire to be included with them. As we draw near he is seen to be a "Hard-shell preacher."

"My bretheren," he is saying, "hit allers is my practis to unfold the Scripters—ah—to *un*fold the Scripters—to un*fold* the Scripters. I begins clar back—ah—in Geneses—ah—and I goes on down—ah—thru the profits, and 'postles—ah—David and Abraham—ah—unfoldin' the Scripters—ah—mind you, bretheren—ah—unfoldin' the Scripters—ah. A preacher should do this—ah—'cos how is the sheep to be fed—ah—if hit isn't done—ah? So I goes on unfoldin' until I come into the New Testament—ah—an' that I unfold from the Old—ah—right into the New—ah—clar down, clar down to Revylations—ah—and this, bretheren, is a preacher's bounden duty—ah—to un—" At this point I solemnly interrupted: "I have noticed, as this Commencement Day crowd unfolded itself here, that they came on a very interesting lot of horses. I have hardly seen one that was not clean-limbed and had not a delightful gait." The preacher turned to me, a vivacious and enthusiastic manner replacing his former unctuous one, and exclaimed:

"See here, stranger, yu're right. You az got it jess about perzacly right; thar ain't nothin' like um, and, stranger, w'at's more, I've got the likeliest colt in the hull place. I brought hit down with me jess to show what a raall good hoss was like. It's as purty as a picter. There ain't nothin' like hit on the groun's, an', stranger, yer couldn't hev a better hoss ter tak home with yer than my little Ad-jo-ni-ja. Say, stranger, there isn't but one beast in this yer place fer you to look at a minit, and sense yer want it ter tak up tu the Norther part of our kentry, I'll let yer hev it reasonable. I wouldn't impose on a stranger. I may tak jess a leetle advantig of our home folks, but not

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with a stranger, oh no! I wouldn't tak advantig of a stranger. The Scripter says we should entertain strangers unawares, and tak the side of the widders and orfin, an' I allers like to du my shar. Say, stranger, won't yer come with me and see the colt? It's a refreshing walk right over the other side of the grove—"

Nothing but the most emphatic protests that I could not possibly take a horse home relieved me from the eager importunities of the preacher-jockey.

As the time for midday refreshment approached, the large booths for the sale of bananas, peanuts, lemonade, and the luscious watermelon were thronged by crowds who fairly reveled in these delicacies. No provision, however, seemed to be made for the twenty-five hundred horses scattered about the grove, and I said to a rustic whose face was almost buried in a huge watermelon:

"*You* have no difficulty in getting enough to eat here, but how about your horse? where will he get his dinner?" Withdrawing his face and dripping beard from the ruby mass, he replied:

"His dinner! Why, stranger, he had *that* yisterday."

Later in the day, when a severe thunder-storm came up, I asked another what they would do with their horses, exposed as they were to the drenching rain.

"Well, stranger," he replied, "I reckon they are used to the in-e-kal-i-ties of the Kentucky climate."

"Don't you want to see the homes of some of the mountain people?" said the Enthusiast the morning after Commencement. "Let us go up the Knob and get an idea of the topography of this part of Kentucky." The ride to the "Knob" was through a valley with winding road, pretty streams, and the picturesque cabins of mountain people "who had overflowed from the mountains," as the Enthusiast explained. The "Knob" itself was reached by a wooded road of steep ascent. Once at its summit a beautiful panoramic view burst upon the vision. At the northeast were range upon range of mountains with sunny valleys and beautiful peaks, while at the west and south, as far as the eye could reach, lay the great plains of the "Blue Grass" region. Between the mountains and the plains are a series of little hills, as though the forces that elevated the mountains were not entirely spent with the uplift of the last range, but had had several minor spasms. These are called the "foot-hills," and such is the sight of Berea—a fine plateau on these little hills between the mountains and the plains.

Kentucky is thus strikingly divided; the grand mountain region of the northeast, and the fertile plains on the southwest—the latter called the "Blue Grass" on account of the peculiarly thrifty, high-growing grass that blossoms with a little blue flower in early June. The inhabitants of each region are as characteristic as the soil. The dwellers of the mountains, cultivating their small gardens, raising a few "razor-back" hogs, and obtaining the rest of their support by hunting and fishing, live in poverty, yet they are willing to share all they have with the "stranger," and are possessed (the young men especially) of some manly traits that make them very attractive, and that made their fathers an irresistible force in the war for the Union.

On the other hand, the people of the fertile plains, as is well known, are large and prosperous stock-raisers, their "Kentucky thoroughbreds" being famous the country over. Their farms are large, their circumstances affluent, and their hospitality generous, though without the sacrifice involved in that of the mountaineers.

One does not have to go far from Berea before coming upon the log cabins of mountaineers—small, low buildings with a large chimney of stone at one end. These are the homes of those who have "overflowed" and settled in the "foot-hills." Now and then one shows unmistakable signs of prosperity which the nearer approach to civilization has rendered possible. Sometimes a family has settled near Berea, that the children may be educated; occasionally the sense of the value of money has become so sharpened that the father will expend almost nothing upon the family. One of this class, entreated by his daughter to give her an education, stubbornly declined. Her strong desire, however, was not to be baffled, and she took apparently the only way open to her to secure the needful funds. She bought with the little means she possessed a litter of "razor-back" pigs, raised them on the wild free mountain land, and at length *marketed* them herself, receiving money sufficient to carry her through a part of the year at the school. This she repeated, and declared she would continue to do until she graduated!

The writer met her at Commencement time—a large, sensible-looking young woman, with pleasant address and manners, a person likely to be a valuable member of society wherever her lot might be cast.

In most cases, however, the families are really very poor, and the son or daughter sent to school or college occasions, for the first year or two, most pinching sacrifices on the part of those remaining at home, even though a portion of the expense is defrayed by the labor of the pupil in work which the College furnishes through its farm, printing-office, or its various industries and housekeeping.

The poverty of those at home was illustrated by the remark of a mountain girl who had been so fortunate as to secure a place in the family of one of the Professors to assist in household work and so defray her expenses. The Professor's wife, aware that poverty often arises from a lack of carefulness and economy in little things, determined to train her carefully in this respect.

Among other things, she taught her to gather up and assort the scraps of food after meals, and one day said to her:

"When you were at home, what became of what you had left over?"

"We never had any," was the reply.

As we ride along, the beauties of the scenery, the changing effects of the lofty peaks, the mountain lakes skirted by the luxuriant elder in cream-white bloom, mirrored in the water blue with sky reflections, the dark background of hemlock or cedars, all evoke the heartiest enthusiasm. The sight of a cool, bubbling spring among the rocks, a little distance from a roadside cabin, makes us all feel a thirst we had scarce suspected before, and we stop "Boniface" to enjoy the refreshment of the spring. Somewhat puzzled how to proceed from lack of a drinking-cup, we pause a few moments for reflection. While thus waiting a young fellow comes down from the cabin with cup in hand. He had divined our need, and with kindness of heart came to our relief. His attire consisted of trousers and shirt, so ragged that they hardly kept together—a mass of tatters. Yet he had an attractive face; one could not but feel drawn to him—a young American of sound body, kind heart, and a certain native manliness.

Two or three years at "the school," could he have them, would make him a boy to be proud of, as it had numbers whom we saw there whose origin was quite as humble.

One of the rides took us to the "Sulphur Springs." This region, as well as the neighboring portions of Virginia, is prolific in sulphur springs; "Red," "White," "Blue," and, indeed, probably all the colors of the rainbow, are used in the nomenclature. On this occasion the place proved more of an attraction than the spring—a grove of several acres wooded by giant trees that made people seem as pygmies, and a large cleared space in the center—a natural amphitheater. Under the trees in the background were rows of whitewashed cabins for visitors in case of storm, or for refreshments, as this was a "summer resort" for political and other gatherings.

One could easily imagine an old-time assemblage—perhaps a barbecue; the surrounding woods filled with horses; crowds of people listening to fervid "oratory" under the lofty trees, and jolly feasting later on. Our praises of this place did not greatly move the proprietor, and at length we found that his particular pride was his little garden, which he took great pains to have us see, dwelling upon its thriftiness, and his persevering labor therein.

There was, unfortunately, little that a fair regard for truthfulness could permit us to praise; but finally it was remarked of some rows of backward and belated beets that "probably their tops would make excellent greens."

"Yis, that they would, stranger; but I don't care much

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for greens unless I can have seldom with 'um, and I haven't seen none of that fur a long time."

"Seldom? What is that?" we inquired.

"Why, hit's good cured bacon. I calls hit 'seldom' because hit's only once in a great while we get it."

The picnic supper, taken at a rude table under the trees, was simple and charming. The isolation, the quiet, solemn grandeur of nature about us, was deeply impressive, and only as evening drew on did we reluctantly turn our faces homeward. Here we found waiting an old mountaineer, who had some business with the Enthusiast. After it was finished he entered into general conversation, quite to our gratification. He had served through "the war" in the Union army, and was one of those who raised the flag on Lookout Mountain.

Since the war he had been a hard-working man, slowly but steadily bettering his condition. Though entitled to a handsome pension, he had never taken it—"thought it would be lowering his service to his country," and spoke with strong feeling on the demoralizing influence of pensions upon people of his acquaintance. The spur to activity was gone, he said, and the tendency to settle down into useless and then criminal laziness was irresistible. He had reared a large family, nearly if not quite all of whom had been educated at Berea. Those that the writer saw were young people of whom any father might be proud—fine specimens of manhood and womanhood, with frank and engaging manners. It was difficult to realize that they were the children of a man whose lot had been so hard and circumscribed, and whose appearance was so in contrast with theirs. As the reader probably knows, the "mountain people" are descended mainly from English and Scotch ancestry. One is impressed everywhere with the excellence of the stock, as seen in the young people before the repressive conditions of mountain life have dwarfed or disfigured it. When, instead of the latter, education and development have shaped the character, the results are surprising.

A few students from the North are found in the College, attracted by the economy possible. To a young man whose home was but a few miles from one of our Eastern universities (and who came down to Berea on his bicycle) the writer asked:

"What led you to come here? Why did you pass by colleges so near home?"

"Because," was the reply, "it was my only hope of getting a college education. Look at my clothes [a very cheap and well-worn suit]: do you think I should be well thought of at the great colleges in such clothing? But it's all right here; no one thinks of such things. I am just as well liked. And how could I maintain myself at an Eastern college? To be sure, those who have been well prepared often get work as tutors and teachers, but my life has been spent in business—not a favorable preparation for such work. I simply could not support myself there. Here I get some work from the college, and in vacation time I go to one of the nearest cities and get employment that helps a good deal. So, with the very small expense for board and tuition, I shall just manage to pull through—a thing I could do in no other place I am acquainted with."

The mingling of such youth with the mountain boys is very favorably regarded; it is clearly to the advantage of both classes.

One beautiful morning, after a refreshing shower, the Enthusiast proposed an excursion into the other portion of Kentucky, "the Blue Grass."

It was a delightful ride, over good roads and amid farms and estates abounding in prosperity. Here and there are manor-houses dating back to Revolutionary times—houses that invariably possess character and dignity, and, located usually on some sightly knoll, are the crowning beauty of the estate. It is only as we draw near the towns and see the splurgy, barbarous work of their modern architects, that a feeling of faintness comes over us.

The sightly location of the old houses not only emphasized the point of control and ownership, but commanded also a view of a large part of the property which was both pleasant and convenient. Most of the buildings were of brick, in a simple, dignified, classic style. One of a Tudor character was noticed, possessing several large gables, all of which were completely covered with English ivy; the whole was framed in by lofty trees, and as a burst of sunlight suddenly illumined one portion it was strikingly beautiful, an object not to be forgotten.

Such were the closing scenes of the outing in Kentucky—scenes most pleasing to recall, yet not touching the heart as does the memory of the mountain cabin, the young American, ruddy of countenance and ragged as to attire, offering his "cup of cold water" and unconsciously offering the opportunity for a good investment to those who would help him to education and usefulness.

The Science of Not

By Alice Wellington Rollins

"I am determined to do nothing else till I find those scissors!"

There was no necessity for her immediate use of the scissors. She was simply, as women are wont to say, "punishing herself" for not being able to find them. Moreover, it was an irritating thing; the scissors must be somewhere within a radius of three feet; yet apparently they were not, and the animate thirsted for vengeance over the inanimate, but, as usual, could not conquer it. Having finally been forced to break her word to herself, and driven to do something else if she proposed to accomplish anything, she reluctantly sank into a chair at her writing-table and took up a little book waiting to be read or reviewed after the scissors should be found.

The scissors were under the book.

As nearly as I can find out, they always are. If you want to find something and cannot, stop trying and you will find it. I fear I am revolutionary, and like to upset accepted theories of behavior. Certainly I love paradoxes. Truly I love the woman who, in giving advice to one of the insane people who imagine they can thrive by advice provided they ask for it—gratuitous advice she ignored, like everybody else—added, as her recipe for the right conduct of a household, "And a little wholesome neglect, please."

"Not" is such a preposterous and generally disagreeable little adverb that it is worth while to try to discover any good quality that it may possess. Concentration of purpose has been so lauded for generations that one hardly dares to look opposition in the face, and remember that Napoleon's purpose was supremely concentrated and that, after all, he came to grief—to a grief mammoth in proportion to the concentration of his energy. Nothing is easier than to write an essay with innumerable illustrations on either side of a question. Diffusion of interest is, in its way, every bit as valuable as concentration. If you quote to me Goodyear's absolute devotion to a single idea for years and years of disappointment and failure, I shall tell you that if he had occasionally thought about something besides india-rubber, perhaps he would have succeeded sooner. I shall cite "The Middleman" as an example, for although "The Middleman" is a bit of dramatic literature, its force lies in its application to real life. The man who spent years and fortunes in buying coal to keep up his furnaces, and who was in despair when his money gave out and the furnaces became cold, at the time when he thought that just a little *more* heat would have perfected his pottery, found that the accident had saved him: what the china had needed was less heat instead of more. Absorbed in a "St. Nicholas" puzzle about trees, I had solved it all except one name: "We all looked very ——," the puzzle being to fill in the blank with the name of some tree. Tired at last, I threw down the magazine and took up Weir Mitchell's new novel. I had turned but a few pages when I came to the heroine and her father, rowing up the stream "under the spicy *spruce* trees." "Spruce"! the puzzle was solved simply by laying aside the "St. Nicholas" and thinking of something else. How often, in nesting and flying time, have I seen a young bird take refuge in a bush from which I knew it could not make

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a long flight all at once; fixing my eye with closest intensity on the spot where it had disappeared, but looking for it in vain, minute after minute. Discouraged, I have given it up and turned my eyes to look for other birds; when, casting my glance back casually from force of habit, the downy little cluster of feathers would touch my eye at once. How often, in a locality where I had been told there was maidenhair fern, have I sought anxiously, but in vain, in the thick underbrush and crowded woods, until I succeeded by paying less attention and letting my eyes wander carelessly where they would. How often, hunting for fringed gentians, have I cast my eyes far away over the level marsh, to find at last, to my mortification, that I had been walking over them! And every one is familiar with the advantage of leaving an unsolved problem over night, for the inspiration that comes from a night of, not thought, but sleep. Do we not oftener remember with thankfulness things we have not said, than sigh with regret over things we have? "Silence is the keenest reproach," says Henry James; and it is also sometimes the sweetest assent, the most powerful argument, the most effective appeal. "We have left undone the things we ought to have done;" ah, yes! but we have also, fortunately, left undone a great many things we thought seriously of doing, but ought not to have done. What is to be done? is an all-absorbing question: what shall I do to be saved? What shall I do for my children? What shall I do to keep happy? Excellent questions all; but do not forget the intrinsic excellence, also valuable, in remembering what it is best not to say, not to think, not to read, not to see, not to do.

Housekeeping in Turkey

By Agnes Bailey Ormsbee

One of the first things that the missionary's wife in the Turkish field has to yield to is that she cannot go to market, be she ever so respected in her work, or be there ever so large a Christian population. She would be mobbed, if she tried it, by the hoodlums of the town, as one determined American woman found out. Although marketing may not be one of the dearest delights of the housewife, when she is entirely cut off from it its pleasures seem doubled. As a result the American housewife has to depend entirely upon the choice of her native cook for her daily menu. She does not know what is in the market, consequently she cannot select. The most she can do is to suggest this or that, or say, "We haven't had that for a long while." There is one good point in favor of the cook's marketing, and that is, the people of the bazars would charge the missionaries excessively, and the native cook "knows the ropes." It follows that the cook must be a man, as no native woman goes to public places.

The cook wears the native costume of gay cotton trousers, a shirt-like garment, a jacket, voluminous belt, and a red fez indoors and out, but so far yields to American tastes that he will don the white apron, at least to wait on the table. His duties are to prepare the meals, "do" the dishes and attend the table, market, and buy the wood for fuel. This latter is a long-winded affair, because it takes three hundred or more "loads" of wood for a year's supply. But, although my lord the cook will buy the wood, he never brings a stick of it into the kitchen. That is menial. A woman does that!

More servants than would be employed at home are needed. Hours of their time are taken to get common raw materials ready for use. But servants' wages are small, and they feed themselves. A cook is liberally paid who gets an equivalent of $7 a month. The housemaid gets $2.50, while twenty-five cents amply pays the laundress for her two days' work each week. Turkish women wash their clothing, which is worn day and night, once a fortnight, but they never iron it. So the laundress has to be taught ironing as well as the cook the art of washing dishes. A woman gladly brings the wood and keeps the great earthen jars in the house full of water for ten cents a week; while a hostler, to care for the horses and mules of several families, is happy with $6 a month wherewith to support his wife and four or five children.

One of the hardest things for the homekeeper to adjust herself to is the lack of butter. The natives do churn by swinging milk back and forth in a goatskin; but as the hairs are in the inside of this rustic churn, the butter does not attract American buyers. So the missionaries accustom themselves to butterless bread, rolls, and vegetables, and learn to use the fat from sheep's tails for frying and shortening purposes. The tails of these Turkish sheep often weigh from twelve to twenty pounds, and are as broad as the body of the beast, and almost as long as the sheep is tall. Out of this big tail, which is the true one with the spinal column in it, hangs a small one. These tails are cut up and tried out like leaf-lard, and the fat is kept in stone jars. The cow is a joke in Turkey, so small and stunted is she; but the hostler is indignant if asked to feed or milk her. A woman does this for ten cents a week. Goat's milk is largely used; but its flavor is so strong that American palates prefer sheep's milk.

The only meat known is mutton, but the cooks are skillful in producing a great variety of dishes which are really delicious. Among them is a dish called *yepruk*, which consists of chopped, uncooked mutton and raw rice highly seasoned with pepper, allspice, and salt, and laid in grape-leaves. These are then tied up with thread and the mixture boiled in water in which there is a little citric acid. The same mixture is put in the *ajdor*, a vegetable similar to our cucumber in taste, and then boiled and called *dolma*. *Kabobs* are pieces of mutton strung on an iron skewer and roasted over the fire. *Kifta* is chopped mutton, highly seasoned, and squeezed around this skewer and broiled.

But while there is no choice in meats, there is plenty of poultry and game. Partridges are three cents, and wild boar, secretly got into the city for missionaries to buy, is very cheap. To think of eating "a dear gazelle"! Yet this they do, stuffing him with rice, chopped mutton, and almonds, and pay seventy-five cents for him. Our national bird can be bought disguised under the title of Egyptian hen, but he is costly. One must pay as high as forty cents for a good one; but when he is stuffed with rice, mutton, and almonds, he is a toothsome reminder of "the land of the free."

If the household can have no butter, it is not restricted in vegetables and fruits. Ochra, egg-plant, cabbage, tomatoes, beets, lettuce, string beans, yellow corn, squashes, and native peas are plentiful. Walnuts, almonds, filberts, and pistachio-nuts are a drug in the markets. Cherries, plums, apricots, peaches, apples, pears, figs, grapes, and olives, of the most delicious varieties, make glad the housewife. She follows in the footsteps of her countrywomen, and preserves them for use in the rainy winter months; but her eyes are never brightened by a basket of strawberries, for Asia Minor produces none of the small fruits. Raisins are the tutti-frutti gum of the land. Every one is munching them, and native mothers keep them in their pockets, and stuff them into their babies' mouths if they show any sign of crying at prayer-meeting. Servants have to be taught every simple thing, and how to handle and care for the various utensils. Breaking or injuring them is a serious matter, for nearly everything has to come, perhaps, thousands of miles, and once broken there is no one to repair them. The missionary wife must be forehanded, and plan ahead for six months. Has she pins, thread, needles, tape, brooms, clothing enough? Does she need a dress? That must, at the least distance, come from England, unless, perchance, she can content herself with a cheap native cotton, or wishes a dainty native silk. Has the spring of her watch broken? She must wait to send it by some one to America.

She must be steady and prudent in her desires, for she cannot send capriciously for boxes across the sea. There is the heavy freight bill to consider, and the Turkish official, who frequently helps himself to "tribute" from her most longed-for clothing or materials. Yet, with all its privations, the American woman seldom draws back from this her chosen field of work.

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For the Little People

A Nursery Song

Oh, Peterkin Pout and Gregory Grout
  Are two little goblins black!
Full oft from my house I've driven them out,
  But somehow they still come back.
They clamber up to the Baby's mouth,
  And pull the corners down;
They perch aloft on the Baby's brow,
  And twist it into a frown.
And one says "Shall!" and t' other says "Sha'n't!"
  And one says "Must!" and t' other says "Can't!"
Oh, Peterkin Pout and Gregory Grout,
  I pray you, now, from my house keep out!
But Samuel Smile and Lemuel Laugh
  Are two little fairies light:
They're always ready for fun and chaff,
  And sunshine is their delight.
And when they creep into Baby's eyes,
  Why, there the sunbeams are;
And when they peep through her rosy lips,
  Her laughter rings near and far.
And one says "Please!" and t' other says "Do!"
  And both together say "I love you!"
So, Lemuel Laugh and Samuel Smile,
  Come in, my dears, and tarry a while!

—*St. Nicholas.*

How Dixie Got in the Picture

By Florence Maude

It was just at dinner-time. Five pairs of knives and forks belonging to five little Baers suspended operations.

"Who is it?" they cried. The five little Baers had good lungs, so the chorus was pretty loud.

"It's a man with a camera. Wants to take a picture of the house."

This announcement brought a chorus so strong that Father Baer could do nothing but stand and smile—not at all an unusual thing for him to do, for Father Baer was an easy, good-natured sort of man.

After a medley of "Do!" "Let's!" from the little girls, and "Hi! going to have our picture took!" from the boys, the five scrambled from the table, almost before Father Baer had finished saying:

"Come on, every one of you. Bring the baby, mother. We couldn't have the picture without the baby."

The family trooped out, the boys tumbling over one another in their haste to be the first one out. The traveling photographer's wagon stood near. The man was getting his camera in position. He looked smiling, as if he thought the little brown house nearly covered with vines was a good subject. Perhaps it was the family.

All at once some one cried, "Where's Dixie?" How could they have forgotten Dixie? The chorus took up the cry. Dixie was a little black girl, who was found by Mother Baer, and was taken in the family that she might help with the dishes and assist in looking after the crying needs of the youngest Baers. The family picture would hardly be complete without Dixie's shining face in the background.

"I ain't goin' to be took!" shouted a voice near at hand.

"Oh, do!" shouted the five in chorus.

But no amount of coaxing would do it. "I ain't goin' to be took," was her persistent answer. "I tell you I ain't goin' to be. Yo' jus' go 'long. I ain't goin' to have that thing p'intin' at me."

But Dixie's curiosity was great. By the time the family were arranged in proper position, and Mother Baer said she thought they ought to look as natural as possible, after which Fritz insisted on perching himself on the fence, and Tom, the baby, set up a howl every time everybody else was ready—but, as I was saying, by the time the family were arranged, a little to the west of the house so as to get the best view, Dixie took it into her head to watch the proceedings from the side door.

Softly opening the door so as not to disturb the rigid posture of the family group, she cautiously poked her head out. Her thick lips were parted, and her big eyes wore a startled look and were opened to their fullest extent. She wanted to see what the "thing" did when it "went off." It was an exciting moment. The man had disappeared from view. Nothing could be seen but his legs. This added to the solemnity of the scene. The family sat or stood in fixed attitudes. The man reappeared, a broad grin on his face. "Good!" he shouted, with a wave of his hand. "Don't move," and he slightly, very slightly, shifted his camera. Then in a moment more it was done. Dixie's face fell. Was that all? She quickly withdrew her head. The children came scampering in.

"Why didn't you come, Dixie?" they shouted.

"Didn't want ter."

"Didn't you ever, Dixie?"

"Naw."

"We have, lots of times—that is, we all did once. It's fun."

Dixie shook her head, still unconvinced. There was something very mysterious about it all to Dixie; she couldn't quite understand.

Then came the waiting. That was very hard. The man said he would send them by mail. At last they came. All gathered around Mother Baer in breathless silence while the package was opened.

A shout came from Fritz. "Dixie got in the picture!" The chorus took it up. Dixie appeared. "I didn't, nuther," she shouted, vigorously.

"But you are, you are!" shouted the Baers, dancing wildly about, while Mother Baer laughed till the tears rolled down her cheeks.

Slowly Dixie drew near. With wide-open eyes she gazed upon the picture. There it was, the picture of her very own self, "the best of the lot," Fritz said.

"I jus' stuck my head through the doah to see how yo' was gittin' 'long," she said, slowly. Then gradually astonishment changed to pleasure; a broad grin crept over her black face. "I reckon yo'll give me one, Mis' Baer," she said. She was growing proud of the fact that she had been "took." It was worth talking of. She wanted to show her friends.

Mother Baer said, "Yes, Dixie shall have one." And she did. And now you know how Dixie got in the picture.

At the Photographer's

They were having their pictures taken—eleven little brothers and sisters. The photographer got them all arranged, when one of them at the end had a new idea about the camera and thought it was a good time to investigate. He jumped down, and all the others rose to their feet to see what he was doing. The curious one was put back, and all were put in position again, when the middle one felt himself crowded, and he stood up. This crowded the two back of him, and they pushed; and the group all got on their feet again. The photographer was in despair. He got them all back in position, and then he read them a lecture. He explained how impossible it was to take their pictures unless they did as they were told. This time they looked very solemn; the photographer felt sure they would sit still. They looked solemnly at the camera, and just as the photographer had decided that he must change their expression to one of animation, his cat came in the room. The eleven, with one bound, sprang to the floor, while puss, with tail raised in greatest anger or fear, jumped on top of a desk, with the whole pack whelping and barking and reaching after her. Yes, they were dogs, all the same age, and brothers and sisters. The photographer took the cat in his arms, and the eleven puppies climbed on his legs, and, in trying to reach pussy, got tangled in each other in a way that made the photographer laugh. The cat was shut tightly in another room, and the photographer, still laughing, patted the platform and whistled. Back came the dogs, with wagging tails and sparkling eyes, and panting for breath. It was almost as good as a run out-of-doors! They were so intelligent that by this time they had learned what was expected of them, and they took their places and kept them for the minute the photographer needed them.

No doubt when they got back to the kennels they told of the frightened cat, and the noise they made; and the other dogs, perhaps, were envious.

The Reason

When Minnie and Mamie are both at play,
Everything runs in the smoothest way;
Each dear little face is so sunny and sweet
To watch them together is surely a treat.

They never quarrel and disagree,
Nor snatch the playthings, nor come to me
With pitiful stories, as Jennie and Sue
When they play together are sure to do.

I wondered what the reason could be,
Since they all are sweet little girls, you see,
So I called them up and the case made plain,
And asked if they could the riddle explain.

And Minnie looked puzzled, and shook her head,
But our wise little Mamie quickly said,
With a wee, droll smile: "I think it must be
"'Cause I *let* Minnie, and Minnie *lets* me!"

—*Exchange.*

They Ring the Bell

There is a man in New York who has only one leg. He is poor, but he manages to live and enjoy life, though poor and a cripple. He loves fishing. He spends all his time on the river front near the Battery fishing. He catches enough fish for his own food, and sells enough to give him the money he thinks he needs. Perhaps you have seen men and boys who, when they fish, use several lines. They bait the hooks and fasten the lines to the dock if fishing in the city; to different parts of the boat if fishing from a boat. It keeps a man quite busy passing from line to line, and this one-legged man—we will call him Jim—says he spent a great deal of time trying to devise some method by which he could tell whether he had a fish on a line without walking so much. One day recently a nursemaid came to the river front with a baby in her arms. The baby had a rattle. "There," thought Jim, "there's the very thing." He asked the nursemaid to give him a bell from the baby's rattle. She did. He fastened the bell on one of his lines and sat down to watch. There was a slight tinkle—hardly that. Jim was charmed. He knew the habits of fish so well that this faint sound told him that it meant a nibble. He waited. There was a frantic jingle, then silence; then another frantic jingle. Jim hurried to the line, pulled it in, and there was a big eel. Jim worked hard the next few days, and made money enough to buy a half-dozen bells. He equipped his lines and sat down. Now he waits for the ringing of the bells that tells him a fish is on the line. He says if he falls asleep it takes four bells to wake him. When some one told him that his method was not sportsmanlike he said he was not fishing for sport, but for a living. He would not use bells to catch trout.

Bathing Song for Baby Fingers

Come, Thumbkins, Pointer, and Tallman,
  Goldman and Baby wee,
Let's plunge in the china wash-bowl,
  And play it is the sea.

Away on the soapy billows,
  A-swimming to and fro,
We'll bathe until each one of us
  Is white, just like the snow.

—*Child-Garden.*

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The Religious World

Return of the Deputation from Japan

The Deputation of the American Board to Japan has finished its labors and returned to this country. It will be remembered that it was composed of the Rev. J. L. Barton, D.D., Foreign Secretary of the Board, the Hon. William P. Ellison, of Boston, the Rev. J. G. Johnson, D.D., of Chicago, and the Rev. A. H. Bradford, D.D., of Montclair, N. J., one of the editors of this paper. The Deputation was absent just four months. Its members were received with the utmost courtesy both by the missionaries and the Japanese Christians, and wherever they went every opportunity was extended to them for pursuing their investigations. In nearly every city receptions were accorded them, and the Ministers of State at the capital kindly received them and helped them so far as was possible in their work. They had conferences with more than one hundred and fifty Japanese Christians, and their services were in constant demand for sermons and addresses; especially at the Doshisha University in Kioto were they called upon for sermons and lectures. It will be a week or two before the results of their labors can be given to the public, but this much is already known—the Deputation feel that they have not failed in their work. They have the assurance, from both the missionaries and the Japanese, that great good has already resulted from their visit. They reached San Francisco on the "China" on the morning of Christmas Day. Their report will first be presented to the Prudential Committee, and afterward, with its recommendations, given to the public. We shall then acquaint our readers with the results of these long-continued and patient investigations.

The Illness of Joseph Cook

The Outlook is able to state the exact facts concerning the condition of Mr. Joseph Cook, of whose illness exaggerated suggestions have been telegraphed from San Francisco. About six months ago Mr. Cook started on a tour around the world. He had reached Australia, and was in the midst of a peculiarly successful series of engagements to lecture, when he was overtaken by serious nervous prostration. The day was Sunday, and he was preparing to assist the Rev. Dr. Bevan in the services in his church. He remained for some time in Australia, and then started for Japan to meet Mrs. Cook, who had gone to that country in company with the American Board's Deputation, intending there to join her husband in his trip around the world. The voyage from Australia to Kobe occupied nearly forty days, and at times was terribly rough. Such a voyage, in such a sea, and in tropical heat, was enough to exhaust a well man. After a delay of two weeks, in company with Mrs. Cook and the returning Deputation, Mr. Cook sailed on the "China" for San Francisco. He was twenty-two days at sea, when he ought to have been in bed, but he endured the journey well, and also the long ride across the continent to the sanitarium where he is now resting. The reports that his mental faculties are impaired are not true. He is simply broken down by overwork, and must rest for a few months. His physicians feel sure of his ultimate restoration to health, and there is every reason to believe that in due time he will be able to resume his public duties. The members of the Deputation to Japan were constantly in his company after leaving that country, and they found his interest in public questions unimpaired, and his willingness to converse concerning the profoundest questions of philosophy and theology greater than was best for one so far from well. His lectures, of course, for this season will be interrupted, but probably for no longer. The Outlook has often had occasion to differ with Mr. Cook, but it has never failed to recognize his power as a public teacher, and it extends to him cordial congratulations on the prospect of speedy recovery.

Americans in Turkey

We have just been permitted to see a letter, written by a person resident in Turkey, which gives emphasis to the inquiry which is rising in many quarters as to whether the question which ought to engage the attention of our Government is not the protection of American citizens in Turkey rather than the assertion of a questionable interpretation for the Monroe Doctrine. The letter describes the perils of American citizens entitled to the protection of their Government. They were obliged for a long time to be on sentinel duty to protect themselves and their families from the awful outrages which are daily perpetrated on other Christians, evidently with the permission of the Turkish soldiery. When the writer speaks of the massacre at Cesarea his words are almost too terrible to quote, but we give them here because they are in a letter which is before our eyes, and which was written on the ground. Of its truthfulness there can be no doubt: "I can't write much of the horrors in Cesarea. It seems as if I couldn't stand it. The riot began a little after noon, and raged for nearly four hours until orders could be received from Constantinople to allow the military to fire their guns. . . . It has been simply fiendish—killing for the sake of killing, and because it is a merit to kill Giaours. Not merely in the markets and in the streets, but houses broken into and women and girls killed, almost literally cut to pieces." And so runs on the tale of blood and death, and horrors worse than death, and all because some persons are Christians. Such barbarism cannot be explained away by attacking the wisdom of missionaries. Every Christian pulpit and newspaper throughout the world ought to demand that all such senseless talk as we have recently heard about war with England should cease, at least until the Christian nations have resolutely and thoroughly settled this Armenian question in the only way which will be permanent and assure peace.

A Centennial

The Duane Methodist Episcopal Church of New York City has recently celebrated its one hundredth anniversary. Services were held every evening during the anniversary week, and among the speakers were many former pastors and members of the church, as well as a large number of pastors from the adjacent churches. At the first Sunday morning service the Rev. John Parker, the first pastor in the present edifice, preached the sermon, and in the evening an interesting sketch of the history of the church was given. At the Sunday-school reunion on Wednesday evening addresses were delivered by several of its former superintendents. The Thanksgiving Love Feast on Thursday (Thanksgiving Day) was followed by a reception to members and friends of the church. The Rev. Alexander McLean preached on Friday evening, and conducted an altar service. On the closing day of the anniversary the Rev. Dr. Crawford preached a sermon on "Methodism," which was followed by the reception of members. The evening sermon was by the Rev. Dr. Longacre. This church has had a remarkable history, and we wish for her another century of success in her work of winning souls to Christ.

Foreign Missionaries

We make the clipping below from the "Christian Register," of Boston, the organ of American Unitarianism, because we have seen in its columns different sentiments from other correspondents. Having had a wide acquaintance both with missionaries and with the representatives of the American Government in various foreign lands, we do not for a moment hesitate to indorse the sentiments we quote, and, without necessarily reflecting in the least on our Consuls in foreign lands, to assert that in every land with which we are familiar there are missionaries who, for scholarly qualities, ability, and those elements of manhood which ought to be the pride of all Americans, are greatly superior not only to our Consuls but to our Ministers. The extract from the "Christian Register" is as follows:

To the Editor of The Christian Register:

During the past few years I have visited Christian missions in nearly all parts of the world, and from personal observation, as a business man, can say that the foreign missionaries are fully equal to our Consuls in ability, zeal, and fidelity.

J. S. PAINE.

Boston.

Union Far Off

In spite of all that is said concerning the desirability of union among the churches, it is evident that but little progress has yet been made. If we judge from the utterances of representative bodies, we shall be very much encouraged; but when we come to the actions of individuals and local churches, there is equal reason for discouragement. When the pastor of one church says that he can congratulate a minister, but he cannot congratulate a

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church, since that would be to recognize it, it is evident that the day of perfect unity is far off. And when such action as that recorded in the following paragraph from the "Nonconformist Musical Journal" for December meets our eyes, we cannot help wondering whether any progress at all has been made, especially as we recall the fact that this incident occurred in Oxford, England, a city which ought to be setting the world an example in all good things. The extract is as follows:

Mr. Davies, one of the tenor singers in St. Paul's Cathedral choir, formerly of Magdalen College, Oxford, was engaged by the Oxford Nonconformist Choir Union to sing the tenor solos in "Elijah." We learn that the matter was brought under the notice of the authorities of St. Paul's by those of Magdalen College, with the result that Mr. Davies was forbidden to keep the engagement! And this in these days when reunion is so much spoken of! Well may Dean Gregory and his friends pray: "From hatred and malice and all uncharitableness, good Lord, deliver us."

A Novel Way to Solve the Problem of the Saloon

A minister of Hoboken, N. J., the Rev. Julius Feicke, has discovered a new way to solve the problem of the saloon. He has opened one himself. He says: "The liquor trade has suffered because it is not in proper hands. It is time for the church to take a common-sense and practical view of the liquor question. If all saloons were under the supervision of clergymen, the world would be the better for it. It would be a proper and good thing for every church to have its own saloon. It would promote good fellowship among the congregations, and help the church financially." This is surely a unique project! Another and, our readers will agree, a better way to solve this stupendous problem has been found, and many of our leading Christian ministers are bravely fighting the saloon in their own neighborhood, preventing the granting of new licenses and the renewal of old ones. One of our New York ministers has recently, by an earnest protest, caused the refusal of license to two saloons in his vicinity. In an article on "The First Temperance Meeting in America" in a recent number of the "Union Signal" we read of such zeal and decision in the cause of temperance as made success inevitable. It occurred at the French Mission of Sillery, as early as 1648, and the agitation was concerning the Indians, not the colonists. The account reads as follows:

After mass the drums were beaten, and the Indians, freshly oiled and painted, bedecked with furs and feathers, followed by a band of musicians screeching and yelling through their primitive reed instruments, gathered into a ring at its call. An Algonquin chief—a zealous convert of the Jesuits—in the full panoply of war, rose from his place and read a late edict from the Governor imposing penalties on drunkenness. Then, in his own name and that of the other chiefs, he declared that all drunkards should be given to the French to punish. And the French did punish them! They led the culprit, after the daily sermon, to the door of the church, where, kneeling on the pavement partially stripped and holding the penitential torch in his hands, he underwent a vigorous whipping. Not only the drinkers but the dealers were punished.

Perhaps if we could try the expedient of the Indian chiefs we might make some impression on the great evil of our day. If, however, in the changed conditions of the life of our time, that is impossible, we can at least unite in the efforts to secure the execution of existing laws as the first step toward the abolition of intemperance. We believe that his ministerial brethren have already summoned Mr. Feicke to answer for his conduct—which shows what they think of his experiment.

A Japanese Convert's Advice to Missionaries

Kanzo Uchimura, a converted Japanese, in his interesting little book, "The Diary of a Japanese Convert," gives some very good points to missionaries. He says that the sensible among the heathen like to have Christianity, but they do not like many things that come under the name of Christianity. "Hosts, surplices, compulsory prayer-books, theologies," he says, "unless they are absolutely necessary to convey Christianity itself to us, in our present state of mental development, we do desire to be spared from. We also like to have no Americanity and Anglicanity imposed upon us as Christianity. I hope none of us ever threw stones at Christ himself. If we did, we stoned at the Almighty Throne itself, and we shall have the truth itself to condemn us. But chide us not for throwing stones at missionaries who in the name of Christ teach us their own views—theologies they call them—and also their own manners and customs, such as 'free marriages,' 'woman's rights,' and others, all more or less objectionable to us. We do this for self-preservation. You who tolerate Catholicism, but not *Roman* Catholicism, who fling your pulpit addresses and newspaper editorials right at the face of Piuses and Leos for their interference in your school and other public affairs, sympathize with us in our protest against Americanism, Anglicanism, and other foreign isms. Then, when you come to us, come with strong common sense. . . . I know some missionaries who preach to us as if we were their own countrymen. They seem to think that the method of Moody and Sankey, that goes so successfully with Americans and Englishmen, should succeed equally well with Japanese and Chinese. But Japanese and Chinese are *not* Americans, as you well know. They had not their childhood mothered with 'The Lord is my Shepherd,' 'Now I lay me down to sleep,' and other angelic melodies. They take as much delight in gong-bells as in Estey pipe-organs. They are 'heathens,' and you must teach them accordingly. . . . Though we despise godless science, yet scienceless evangelization we do not put much value upon. I believe faith is wholly compatible with common sense, and all zealous and successful missionaries have had this sense in abundance." Again, he says: "We need Christianity to intensify us, to swear fealty to our God and enmity toward devils. Not a butterfly life, but an eagle life; not the diminutive perfection of a pink rose, but the sturdy strength of an oak. Heathenism will do for our children, but Christianity alone for manhood. The world is growing, and we with the world. Christianity is getting to be a necessity with all of us." Owing to his thorough English education, Mr. Uchimura is able to express himself clearly and forcibly, and we are glad to find his ideas in entire accord with the best wisdom of our time. It is no longer thought that any man who has the desire to go is good enough for the foreign mission field. We send our strong, wise, practical Christian men to tell the Gospel story and preach "the simplicity that is in Christ" to the heathen world.

Brief Mention

The Rev. Minot J. Savage has finally resigned the pastorate of the Church of the Unity (Unitarian), of Boston, and has so advised the trustees of the Church of the Messiah, New York, which lately extended a call to him.

Archbishop Satolli was invested with the Cardinal's beretta on Sunday last, in the Cathedral at Baltimore. Cardinal Gibbons performed the act of investiture. The ceremonies were of extraordinary brilliance, and the attendance of Roman Catholic ecclesiastics was the largest ever known in this country.

Miss Frances Willard, President of the National W. C. T. U., has accepted an invitation to become a member of the general council of the Society for the Recognition of the Brotherhood of Man. The headquarters of the Society are in London.

The Rev. Myron Adams, pastor of Plymouth Congregational Church, Rochester, N. Y., died on December 30, at the age of fifty-four years. Dr. Adams served with great credit as a soldier in the Civil War. He was graduated at Auburn Theological Seminary, and was pastor of the Union Springs Presbyterian Church, and later of the Dunkirk Presbyterian Church. He was called to Plymouth Church in Rochester in 1876.

The Rev. C. A. Dinsmore has accepted a call to the Phillips Congregational Church of South Boston. Mr. Dinsmore has had several successful years as pastor of the church at Willimantic, Conn., where he has had marked success in reaching the young people. The Phillips Church is the only Congregational church in South Boston, and has a membership of about one thousand. It employs a pastor's assistant, and two women as missionaries.

The young Japanese of Brooklyn have organized a Y. M. C. A. in the lower part of the city. It is open every day, has a Sunday-school, a Thursday night prayer-meeting, and a class for music on Saturday evenings. Other evenings there is a night school. A monthly journal is published by the Association in Japanese. An employment bureau has been established for the purpose of securing employment for Japanese immediately upon arrival in this country.

The Rev. George R. Leavitt, D.D., was installed on December 19 as pastor of the First Congregational Church at Beloit, Wis. This is Dr. Leavitt's fourth pastorate, and he goes to it after a year's rest in Europe. His last pastorate was at Plymouth Church, Cleveland, O., which he was obliged to leave in 1894 on account of his health. Beloit is a college town, and the First Church pre-eminently a college church. In its fellowship have been many families of retired ministers and missionaries. During its existence there have been more than one hundred ministers connected with it. It has at present twelve representatives in the foreign field. Dr. Leavitt will here find a field suited to his ability and taste.

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Books and Authors

Forty Years in China[1]

When, in 1274, Marco Polo, the Venetian, returned from the Far East, his vivid account of the strange and splendid civilizations which he had seen created much interest, and that interest has never flagged. It is greater now than ever, and we eagerly read the accounts of the best travelers, when their impressions are not gained from too hasty an observation. More eagerly still we study the works of men who, like Dr. Graves, have lived a lifetime among a strange people, patiently investigating language, history, and customs.

In Marco Polo's time China was known as Cathay. Most of us may have thought that when Tennyson said "Better fifty years of Europe than a cycle of Cathay," he used the word cycle for an indefinitely long period of time, and this is undoubtedly true. Dr. Graves tells us, however, that a cycle of Cathay is really only sixty years, so, after all, there is not much difference in the two periods. The name China is derived from the house of Tsin or Chin. The Chow dynasty, under which Confucius flourished, was succeeded by the great house of Tsin above mentioned, and in B.C. 220 an emperor of this house destroyed the ancient Book of the Empire to blot out all remembrance of former sovereigns, and also built what we know as the Great Wall, twelve hundred and fifty miles long, to keep out the Tartar tribes on the north.

Dr. Graves's "Forty Years in China" is chiefly interesting, not so much from its admirable accounts of past history or present politics, as because of its clear statement of the destructive and constructive forces at work in Chinese society. Superstition is everywhere evident. Our author once asked a Chinaman if he felt he was a sinner. "Certainly," he replied: "I have sometimes eaten beef, and I have passed by written paper and let it be trodden under foot instead of reverently picking it up." Opium-smoking is another pitiable tendency. It seems to suit the natural disposition of the people, as alcohol suits the more active and impetuous disposition of the West. It steals away the vigor of the police and soldiery, and a striking proof of this fact is seen in the efficiency of the Japanese soldiers, the use of opium being forbidden in Japan. The sum of over $30,000,000 is now spent annually for the imported drug alone. Another destructive force in Chinese society is the national love of gambling. Still another is cruelty. Human life may be sacrificed at the caprice of the emperor, while cruelty to animals excites no comment. Dr. Graves tells us that he has seen a rat nailed by its four outstretched legs to a board and left for days until it died. Cramping the feet of the little girls is a well-known instance of the light regard felt for needless suffering. In this respect the Manchus are more advanced than the Chinese. The destroying of female infants is another cruel practice which the Manchus have tried to put down. Pre-natal infanticide is also common. The worst manifestation of Chinese cruelty, however, according to Dr. Graves, is in the treatment of prisoners. It was the awful mutilation of the Japanese prisoners at Port Arthur that incited the victorious Japanese to commit a massacre, which is the one blot on an otherwise well-conducted campaign. Another destructive force, and a more common one, is that of untruthfulness. A Chinaman once remarked to Dr. Graves: "Men are all alike; all want to accomplish their own ends. The only difference between Chinese and Westerners is that you seek to accomplish your ends by politics and force and we try to accomplish ours by cunning and duplicity."

Alongside these destructive forces there are those of reconstruction—native industry, enterprise, perseverance, practical common sense, the instinct for organization. Among the alien forces which make for reconstruction the greatest is that of the opening of China to foreign commerce, civilization, and morality. To this end no man has done more than the present Inspector-General of Customs, Sir Robert Hart. His object-lesson to the Chinese, in a wise and honest administration, has so augmented the Imperial exchequer that a trade amounting to nearly a billion of dollars is carried on annually in the open ports. Impetus has been given to progress by the establishment of a postal system and of a system of lighthouses and buoys, and by the occasional and annual reports of commercial agents as to agricultural productions, material resources, arts, and sciences.

One of the most interesting chapters in the book is on "Going Abroad." Dr. Graves tells us that the emigration of the Chinese is not confined to recent times, though it has naturally greatly increased with the facility of intercourse. There are about 2,500,000 Chinese in Siam, out of a total population of only 8,000,000. In Singapore two-thirds of the real estate is owned by the Chinese, and some of them have even become members of the Legislative Council. Most of the coasting trade on the Malayan Peninsula is in the hands of the Chinese. In the Spanish city of Manila on Luzon there are 20,000 Chinese, and most of the artisans in Java are Chinese. The Chinese form an important part of the population of the British settlement of North Borneo; they are found in great numbers in Rangun and in the coast towns of Burma. In Saigon and the ports of French Cochin China most of the trade is carried on by Chinese merchants. Turning to the north and east, we find that the Chinese are occupying Tartary, and many are also found in Korea and Japan. To us, however, the most important question is that of the status of the Chinese in this country. They have been steadily industrious, have been content with low wages, do not get drunk, and can always be counted on for punctuality and steady work. As the competition between the Chinese and American labor became more marked, however, the prejudice against the Chinese increased proportionately. Unfortunately, at this time a different class of Chinese came in—gamblers, desperate characters, and others.

[1] *Forty Years in China.* By the Rev. R. H. Graves, D.D. The R. H. Woodward Company, Baltimore. $1.50.

Studies in Theologic Definition underlying the Apostles' and Nicene Creeds, by Frederic Palmer (E. P. Dutton & Co., New York), is a very good statement of modern religious thought in its vital connections with and development out of ancient religious thought. His statement of the necessity of such restatement is admirable: "It is chiefly in definition, or the lack of it, that fallacies in argument lurk, and misunderstandings between friendly opponents are born." "In nine cases out of ten the Socratic question would reveal the hollowness of the opposing barriers, and establish the joyful treaty, 'Why, if that is what you mean, I quite agree with you.'" That is very true. And it is certain that a great many young people on reading this book would be quite ready to establish such a treaty with the author. Whether the defenders of the traditional faith would be equally ready we are not so sure. We cannot but think that the order of the chapters is somewhat unfortunate, though necessary, or at least logical. For the chapters on The Being and Character of God and on The Trinity are the most abstruse of the volume, and the least likely to attract the assent of the lay reader. To interpret the Trinity as "Being in itself, Being for itself, and Being in and for itself," will hardly serve as an interpretation at all, except to minds metaphysically trained. We cannot discover a spiritual significance in this interpretation, and in this respect the chapter differs from the remaining chapters. They translate old terms into the language of spiritual life. The Incarnation is such a manifestation of God as is possible in a human life, and is thus expressed by the phrase God *in* man, rather than by the phrase God *and* man; revelation and miracles are not incongruous with, nor violations of, natural law—"to regard miracles as startling anomalies is contrary to the custom of Jesus;" salvation is deliverance from sin, only incidentally from pain and penalty; forgiveness is more than remission of penalty—it is a restoration to the old friendship, and therein and thereby to life; vicariousness has its true interpretation in love's bearing the sins of others, as we see such love-bearing in daily life; atonement is true at-one-ment: in short, the theology of this volume is that subjective, spiritual, experiential theology with which we may assume that the readers of The Outlook are familiar, but here put together in a systematic form, and connected with and made interpretative of the two most ancient creeds of the Church, the Apostles' and the Nicene. The style

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is clear, and in general the thought is simple; and the book is an admirable one to put into the hands of young people perplexed by the seeming incongruity of the old theology with modern thought, and too honest to pretend to believe what they do not really believe, and yet too sincerely attached to the essential experiences of an evangelical faith to cast it away because of its archaic phrasing in the ancient symbols. Mr. Palmer makes it, we think, very clear that there is an essential harmony between the old faith and the new, and that the use of the ancient symbols as an expression of the new life is not dishonest, and does not involve intellectual casuistry nor intellectual subtleties.

Since the advent of historic criticism it has been yearly growing more clear that the history of Israel must be rewritten upon the new lines of analytical criticism of the Hebrew text. This task has been begun by Professor R. Kittel, of Breslau, and the first volume of his *History of the Hebrews* has been translated by Dr. John Taylor for the Theological Translation Library. The reader will find that this work is not a connected narrative, but is, first of all, a careful examination of the materials upon which a thoroughly scientific history of the Hebrews can be based. Such an examination implies a careful separation of the component parts of the Hexateuch, with an approximate determination of their several dates. Radical as this position at the first seems, nevertheless the results at which Dr. Kittel arrives are surprisingly conservative. While he is not a reactionary, he shows good reasons for receiving some things which have been rejected by the extreme higher critics; for example, he accepts the sojourn of Israel in Egypt, and substantially the history of their exodus. He argues that it is not probable that independent writers, like the authors of the Yahvistic, the Elohistic, and the Priestly Codes, would all relate the same events unless there had been some fact for the common basis. Dr. Kittel also allows, as is just, some weight to unquestionable tradition. He calls this book a history of the Hebrews, because he distinguishes the Hebrew people in their national life up to the Babylonian captivity from the post-exilic Judaism. To this English version the author has made some additions, and in his preface to this edition he points out that this first volume represents the position of Biblical criticism six years ago. The second volume appeared in 1892, and we may expect that it will differ somewhat in character and material. The present volume covers the history of the Hebrews up to the death of Joshua. (Williams & Norgate, London.)

Another volume of that capital series, "English Men of Action," published by Macmillan & Co., New York, has now been issued. *Nelson*, by Mr. John Knox Laughton, must be a good book to be a worthy successor to such a volume (in the same series) as that recently published on "Wolfe." True, we do not find the description of Nelson's life so inspiring as that of Wolfe's—probably because Nelson's character was hardly as admirable—but the book has, nevertheless, a real value, for it shows that many of the tales told about the hero of Trafalgar are demonstrably mere galley-yarns, and that many others rest on doubtful authority. The author's description, therefore, of the various episodes in a famous life (especially noteworthy in the account of Lady Hamilton's influence upon Nelson) awakens much interest. Mr. Laughton has given us a concise and careful biography, from which we gain a more correct notion of Nelson than, for instance, from Southey's well-known and, in point of style, better-written book. Purified from earthly taint, the memory of the great Admiral's public services will ever live, an ideal of heroism, of self-sacrifice, and of duty.

That admirable selection from the "Best Plays of the Old Dramatists" which bears the felicitous title of the "Mermaid Series" has received another addition in the form of a volume devoted to *George Chapman*, whose work is edited with an introduction and notes by Professor W. L. Phelps, of Yale College. The test used in this edition has been taken, Professor Phelps tells us, from a literal reprint of Chapman's plays published by John Pierson in 1873. The spelling has been modernized, the punctuation changed to fit the sense, stage directions inserted, and a list of dramatis personæ prepared. The volume contains five plays selected with regard to their representative character, and puts into the hands of the reader or student of English literature, in a compact form, the best work of one of the most interesting and significant of the dramatists. (Charles Scribner's Sons, New York.)

Abraham Lincoln as a man of letters is still a stranger to many of those who admire him most. Much remains to be said about the remarkable literary quality which Mr. Lincoln developed, and no public man of recent days has left speeches and addresses more worthy of careful study than the greatest of our Presidents. Mr. L. E. Chittenden, who knew Mr. Lincoln so well, and who has written two volumes with regard to him, has compiled *Abraham Lincoln's Speeches* (Dodd, Mead & Co., New York) in a very compact and convenient form, and has made a volume which ought to be a text-book in the hands of all intelligent Americans.

Messrs. Charles Scribner's Sons (New York) have recently issued new editions of *Fanny Burney and Her Friends*, a very delightful volume made up of select passages from Fanny Burney's diary and other writings, selected and edited by S. B. Seeley, and a companion volume, *Horace Walpole and His World*, made up in like manner of select passages from his letters, with sufficient comment to give the extracts narrative continuity.

Literary Notes

—Mr. William Edward Norris, the novelist, is the youngest son of the late Sir William Norris, formerly Chief Justice of Ceylon.

—In disliking anonymous criticism, Mr. W. D. Howells has a supporter in Mr. Quiller-Couch, the distinguished novelist and man of letters.

—M. Demetrius Georgiadès, the author of several interesting books on Greece and Turkey, has written a new work which has for its subject the revival of the Olympic Games at Athens. This timely book will comprise a descriptive guide to Athens, an outline of the history of Greece to our own time, and finally a description of the Olympic games as they were played in ancient times and as they are being planned for 1896.

—Those who have not known just where the new Poet Laureate of England has stood on the hill of fame may gain such information from the opening lines of his last poem:

> Comrade, to whom I stretched a comrade's hand
> Ere fame found hers to greet you, and whom still
> Right bravely singing up the sacred Hill
> I watch from where its cloudless peaks expand.

The lines were addressed to Mr. William Watson!

—Mr. Harold Frederic, in the New York "Times," says:

Mrs. Oliphant's vehement and outspoken attack in the January issue of "Blackwood" on Mr. Hardy's latest novel, Mr. Grant Allen's latter-day books, and the whole school of imitators, whom she describes as the Anti-Marriage League, is distinctively the literary event of the season. She is the oldest of the British novelists, with perhaps a larger record of honorable, painstaking, good work behind her than any other writer in our language, and she has never been given to scolding or to saying unpleasant things. This frankly scathing onslaught, therefore, comes with a peculiar force, and everybody is talking about it.

—In a recent letter from Dr. Robertson Nicoll, published in the "Bookman," we learn that the Rev. John Watson (Ian Maclaren) passed through the curriculum of New College, Edinburgh, but that the only teacher who left any impression on his mind was Dr. Davidson, the famous Professor of Hebrew. "Ian Maclaren" was, however, greatly molded by the friendships he formed there for such men as Dr. James Stalker, Professor Henry Drummond, Dr. George Adam Smith, and the Rev. D. M. Ross, who were all students at that time. These friends formed a society called "The Gaiety Club," which still meets periodically, and to the intercourse carried on there and elsewhere all of them express continual debt.

—Some interesting relics of the Wesleys have been lately discovered in the vaults of the London Wesleyan Conference Building. This structure stands diagonally opposite Bunhill Fields Cemetery, celebrated as being the last resting-place of John Bunyan, Daniel Defoe, and George Fox. In the vaults of the building are stored the archives of Methodism from its birth in 1738. By the ransacking of a cupboard long disused some of the unknown manuscript works of Charles Wesley have come to light, in which were found certain poems, many of the latter being diatribes against the American Colonists for the "unholy war for independence." Unlike his brother John, Charles Wesley was a Tory of the most pronounced type.

—The late Joseph Rawson Lumby, Professor of Divinity at St. Catherine's College, Cambridge, England, was one of the founders of the Early English Text Society, for which he edited several works. He was also one of the editors of the historic documents published by the British Government under the superintendence of the Master of the Rolls. To most readers, however, Dr. Lumby will be best remembered by his editing of More's "Utopia" and "Life of Richard III.," of Bacon's "Life of Henry VII.," and of certain volumes of Beda's "Ecclesiastical History," while students of the Bible and of Church history will not forget his editing of the "Acts" in the "Cambridge Bible for Schools," nor his "History of the Creeds," nor his "Greek Learning in the Western Church during the Seventh and Eighth Centuries."

[For list of Books Received see page 68]

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The Home Club

Free Libraries and Personal Effort

The members of this Club are all more or less interested in the subject of education.

All would agree that free libraries are one of the positive factors in education; that their number means the measurement of the community's demand for culture. A community that finishes its education at the school-house never demands free libraries.

The State of New York is most liberal in the opportunities it extends to the people of the State to secure the beginnings of a library. Mr. Melvil Dewey, State Librarian at Albany, will give the fullest information as to the method of securing the aid of the State. In many cities the established libraries make arrangements for branches in neighborhoods where there is a demand for libraries.

The New York City Free Circulating Library is most cordial in meeting requests for the establishment of free delivery stations. It is pathetic to see independent libraries started where the utmost possible accumulation will be a thousand or two books that are soon "old" if there is any demand on the library. It would be a wise step if all the free libraries in New York would donate the books on their shelves to the New York Free Circulating Library, and establish themselves as free delivery stations of the one free library. In Brooklyn Pratt Institute and the Society for Improving the Condition of the Poor are each anxious to establish free delivery stations in any part of the city where a group of responsible women will assume the charge of the free delivery station. At Hull House, Chicago, the place to which we are all learning to look for guidance in our social and philanthropic enterprises, a free delivery station of the Chicago Library was established very early in its history. The Home Library Movement of Boston is too well known to need more than mentioning in connection with the free library movement. Women must do this work, and it is a work which develops in ratio to the personal effort made to circulate the books, to create and foster a taste for good reading.

Household Pests

Housekeepers are all indebted to the New York State Entomologist for his clear and comprehensive report on the best means of ridding our houses of household pests. An abstract has been made which gives that part of the report necessary to housekeepers. Professor Fernald says:

I have tried many methods for the destruction of the buffalo-beetle, and find no more successful way of keeping a house free from them than by a very careful watch for the beetles on the windows in February and March, a frequent inspection of all woolen clothing not in constant use, a daily examination of pieces of red carpeting on the floors which are liable to be infested, and carefully excluding the beetles from flowers brought into the house. It is desirable, before putting down a carpet, to saturate the cracks with benzine and cover the floor very carefully with carpet paper, or even with newspapers, in such a way that the larvæ cannot find access to the carpet from beneath.

The beetles usually lay their eggs and the larvæ attack the carpets under their exposed edges, and these parts may be protected by washing over the edges and a few inches of the under sides with a solution of corrosive sublimate in alcohol, in the proportion of sixty grains to one pint. The alcohol quickly evaporates, leaving the corrosive sublimate over all the fibers of the carpet where the application has been made. It must be remembered that corrosive sublimate is a poison, and cannot be safely used where children play upon the carpet.

The larva of the pitchy carpet-beetle is often found feeding on carpets in the same manner as the buffalo carpet-beetle, and sometimes associated with it. There is but one generation in a year, as indicated by those which I have bred, for larvæ found in June did not transform to perfect beetles until the following May. The remedies for this pest are the same as for the buffalo-beetle.

It is desirable, where rugs are used instead of carpets, to take them up and shake them out-of-doors frequently during the spring and summer. If carpets are used, and they become infested, it is well to lay wet cloths along the edges and use a hot flat-iron on them. If this is properly done, it will force the steam down through the carpets, killing, not only moths, but also any carpet-beetles that may be feeding beneath.

Miss Juliet Corson,
Founder of the New York Cooking School,

Mrs. D. A. Lincoln,
Author of "Boston Cook Book,"

Mrs. Sarah T. Rorer,
Principal Philadelphia Cooking School,

Mrs. Emma P. Ewing,
Principal Chautauqua School of Cookery,

Miss Fannie M. Farmer,
Principal Boston Cooking School,

Miss C. C. Bedford,
Superintendent New York Cooking School,

Miss Kate E. Whitaker,
Normal Cookery School, San Francisco,

Marion Harland,
Author "Common Sense in the Household,"

All Authorities
On cookery, writers and teachers,

Use Cleveland's Baking Powder

It does the best work.

All garments liable to be attacked by carpet-beetles or clothes-moths, if not to be used during the summer, should be thoroughly shaken and then packed away in tight paper bags, or in pasteboard boxes, with a strip of paper pasted around the edge of the cover so as to leave no crack.

Small red ants often infest dwelling-houses and become an intolerable nuisance. The important thing is to find their nests, for it is then a comparatively easy matter to destroy the whole colony. It may be that the removal of a board where they come into a room will expose their headquarters, when a little kerosene poured over it will destroy all the inmates. If they come from some ant-hill outside of the house, they can be destroyed by making holes a foot apart in the hill and pouring a tablespoonful of bisulphide of carbon into each and stamping down. The bisulphide of carbon quickly evaporates, and, permeating the ground, destroys all in the colony.

State Protection

The Massachusetts Cattle Commission has done its work so well that the cattle sent to market show a marked increase in quality. The Commission, in the first two weeks of its existence, destroyed twelve per cent. of the cattle sent to the Boston stock-yards. The drovers learned a lesson, and were more careful of the kind of cattle they brought. New York is following Massachusetts in the care of the sources of her milk and meat supply. One man on Long Island, whose sausage-factory was subjected to inspection, purchased diseased cattle, it was found. When asked what was the result of selling his product, he replied: "I do not eat sausages myself. I make nobody buy. It is their business." The State made it its business, and the factory was so carefully watched that it ceased to be the source of income it had been. It is now closed. This is one more proof that the danger to public health is at the small establishment where there is the least amount of capital employed, and where greed or necessity has blunted the conscience.

The Trade Criterion

Art criticism has become a profession. The art critic gives years to training for that form of literary work if he has the ambition to rank high in his chosen field. The man who is assigned to the police courts one day and the art gallery the next day is a reporter and not an art critic, nor does he pretend to be if he is honest. He is a journalist; he makes no pretense to any other field—a field broad enough to satisfy the ambition of any man. To a recent portrait exhibit in England, a trade paper, "The Tailor and Cutter," sent a representative. He viewed the portraits from the tailor's standpoint. The result is that the artists whose work was exhibited found themselves measured by new measurements which proved them defective in certain lines of knowledge. There were vests without pockets, and coats with inartistic rolls, such as no customer who knew a good coat would accept. One of Mr. Sargent's portraits received this notice:

This is a full-length portrait, and only one foot and leg shows below the coat. It is a tall figure, and so extremely slender as to induce us to throw discredit upon its being a faithful picture. The figure looks as if it would measure twenty-eight inches breast and about twenty-six waist, with no hips, and the long coat clinging close to the legs to the bottom. When we add to this that the details of coat are very poorly defined or rendered, some idea of this figure may be formed. Tailors visiting the Academy should not miss this figure.

The artist may laugh, but the truth remains that perfect knowledge means attention to small details.

White Bread

The subject of bread-making is one of great interest always. Mrs. Rorer's receipt is as follows:

White Bread.—Pour one pint of boiling water into one pint of milk, add teaspoonful salt, and when warm add one-half ounce yeast-cake dissolved; add sufficient flour to make a dough. Knead until soft and elastic. Put into a bowl, cover, and stand aside for three hours. Form into loaves, and when light, bake in a moderately quick oven half an hour.

The Period of Development

The committee appointed by the Clinical Society of London reports that the period of incubation and contagiousness of certain infectious diseases "is more than twenty-four and less than seventy-two hours. It has never been shown to be more than seven days."

An Address

Two or three of our readers have asked for the name of a weaver of silk rags. "An Accidental Reader" sends the address of The Oriental Weaving Company, 243 East Fifty-ninth Street, New York City.

A Chill

To the surface of the body drives the blood to the heart cooled and vitiated. Then follows catarrh, indigestion, heart disease. The blood must be enriched and vitalized by taking

Hood's Sarsaparilla

The One True Blood Purifier. $1; six for $5.

Hood's Pills cure biliousness and sick headache. 25 cents.

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Notes and Queries

There seems to be a difference of opinion among Christians and Christian ministers as to Christ's purposes in the world. Some hold that he intended to establish a social order known as "the Kingdom of God," etc., and that thus Christianity aims, not only at individual, but also at social righteousness. Others will deny that Christianity aims at any more than the individual. Would you kindly give some account of the two positions, with representative names and writings on either side?

A. W. C.

We do not think that any reputable thinker seriously holds that Christ's purposes regard individual men apart from their social relations to each other in the State, as well as in the family and the Church. Christianity deals with human life as a unit in all its activities. So far as life is regenerated, all its activities, public as well as private, must bring forth the fruits of the Spirit. This is not open to question or debate. What is debated is rather, not what Christians as individuals should do for social regeneration, but what the Church as an organization should do. As to this, there do not seem to be any definitely formulated propositions at issue, while much discussion of a general sort is going on. See the Rev. J. H. Ward's book "The Church in Modern Society," Professor Herron's "The Christian State," and Dr. Gladden's "Ruling Ideas of the Present Age."

Will The Outlook kindly inform its readers whether women are to be admitted to the American School of Classics at Rome mentioned in the issue of last week; and also say where information can be obtained in regard to the European colleges and universities of the present day which are designed especially for women or are open to them?

R. W.

We are not sure whether women are to be admitted to the American School of Classics at Rome or not, but it is to be hoped that this school will follow the admirable example of the American School of Classical Studies at Athens, where women are admitted on the same terms with men. If an applicant does not come from one of the colleges which support the Athens School the case has to be specially considered, but the Managing Committee is disposed to be as liberal as possible. The Secretary of this Committee is Professor James R. Wheeler, of Columbia College. As to the admission of women to universities on the European Continent, they are freely admitted in France, Switzerland, and Italy. In Prussia they are not admitted, with the exception of a few institutions recently governed by new rules. In the rest of Germany there is not so much difficulty about the attendance upon lectures by women, but such attendance does not often receive official recognition. We do not know of any universities in Europe for women only.

In a discussion with two earnest and well-known Christian workers on the second coming of Christ, the assertion was made by one of them (1) that it was impossible to believe the world was growing better without holding the post-millennium theory; and conversely (2) the pre-millennium theory demanded a belief in the gradual (or rapid) degeneration of present things. Will you please tell me why the first belief held with the second theory is illogical, or why the first, complete, is unscriptural?

L. M. A.

The usual millennial theory is that the world will grow worse until Christ returns to reverse the worsening course of things, and to reign in righteousness over the nations. It does not seem to us, however, that an expected return of Christ before this millennial period is in any necessary connection with a previous going of things from bad to worse. But from all the theories of millenarians we strongly dissent, as relics of Judaism which have no rightful place in Christian teaching. "The difficulty of millenarianism is its want of clear Biblical authority, and the fall which it affirms will take place at the end, from an elevated plane of Christian experience and life" (Schaff-Herzog Encyclopædia).

I am making a study of "The Problem of a Future Life," and as I wish to read both sides of the question, I should esteem it a great favor if you will kindly send me a list of such books, pamphlets, or sermons, by well-known writers and thinkers, as you think will help to a fair and candid investigation of the matter. I should like some of the most notable recent utterances of clergymen, scholars, and scientists; also the best recent exposition of modern spiritualism, or hypnotism, as bearing on the question of immortality.

G. B. D.

"Death and Afterward," by Sir Edwin Arnold; "The Witness to Immortality," by the Rev. Dr. Gordon; "The Problem of Immortality," by the Rev. Dr. Petavel; "The Scientific Demonstration of a Future Life," by T. J. Hudson; also numerous articles referred to in Poole's Index to Periodical Literature. See also Tennyson's "In Memoriam," 55, 56, and elsewhere.

Would you kindly answer the following: 1. Name some of the best books on Shakespearean characters. 2. Are there any books on the character of the women of the Bible? 3. If Judas Iscariot was not actuated by avarice to betray the Christ, as is plainly shown, I think, by the fact that he gave back the thirty pieces of silver, what could be his motive in betraying?

J. A. J.

1. Hudson's "Life, Art, and Characters of Shakespeare," Mrs. Jameson's "Shakespeare's Heroines," Mrs. Clarke's "Girlhood of Shakespeare's Heroines," Mrs. Latimer's "Familiar Talks on Shakespeare's Comedies." 2. B. Reilly's "Heroic Women of the Bible and the Church," and Mrs. H. B. Stowe's "Bible Heroines." 3. That Judas's course (see Matt. xxvi., 14-16) was prompted by greed only must be inferred from what is said of him elsewhere (John xii., 4-6). That he threw away the money afterward only shows that his greed was overmastered by his remorse. Perhaps he had fancied that Jesus, though betrayed, would somehow deliver himself, and was overcome by the unexpected result of his crime.

1. Professor Huxley calls London slums a Serbonian bog. My two encyclopædias throw no light on said bog. Can you? 2. How does Dr. Abbott reconcile his view of a resurrection at each human death with Christ's coming "with the voice of an archangel and the trump of God" to raise his saints in the first resurrection? "The dead in Christ shall rise first."

D. H. C.

1. In ancient geography, a bog or gulf between the Mediterranean and Suez; used as synonymous with mystery and ignorance. 2. The subject is too large to be answered in a few sentences. In our judgment, the Bible does not profess to afford a complete system of doctrine respecting a future life, nor did the writers probably all entertain the same form of doctrine on that subject. But their various teaching is best realized by belief in an instantaneous resurrection at death.

I am beginning an adult class on the "Life of Christ," taking Stalker's "Life of Christ" as our guide. What works would you recommend me to get to use in preparation for the class? (2) Which is the best Biblical Encyclopædia? (3) What commentary on the Gospels would you recommend?

W. H. B.

A good "Life of Christ," as Geikie's or Farrar's, to begin with Then, if you can afford it, get Professor Seeley's "Ecce Homo" and Dr. Parker's "Ecce Deus," Professor Bruce's "Training of the Twelve," "The Miraculous Element in the Gospels," and "The Parabolic Teaching of Jesus." (2) Smith's Bible Dictionary, edited by Drs. Hackett and Abbot, is the best, but is expensive, and a new edition is preparing. Sanford's "Concise Cyclopedia of Religious Knowledge" is inexpensive and good. (3) We can strongly recommend Dr. Abbott's.

How do the intimations of science agree with the teachings of Scripture as to the final destiny of our planet? Could you let me know if there are any works, not too cumbersome, that would throw light upon this topic?

J. C. B.

The Second Epistle of Peter, one of the disputed books of the New Testament canon, predicts the near destruction of the world by fire. As to this, though there have been scientific conjectures, there can hardly be said to be any scientific teaching. All that scientific men are disposed to affirm about the world's end you will find in Professor R. A. Proctor's book, "Mysteries of Time and Space."

Please be so kind as to explain, under "Notes and Queries," the meaning of the word "Jingo" as used by you lately. I also see it used in a similar way in other papers, but fail to find any satisfaction in the dictionary.

R.

Some years ago, when some English papers were talking of possible war with Russia, a street song was written with the refrain,

We don't want to fight,
But, by Jingo, if we do,
We've got the ships, we've got the men,
We've got the money, too.

In time the papers began to speak of those imbued with the war spirit or the braggart spirit as "Jingoes." Hence the present popular use of the word.

Will you kindly publish the words of the Welsh national melody, "March of the Men of Harlech," giving such history of the song as may be at your disposal—author, time of writing, etc.?

E. C.

Although the song is printed in some of the old school "Speakers," we do not readily find a copy. Perhaps some reader can furnish the information.

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The Business Government of Cities

Detroit's Electric Light Plant

The Chicago "Times-Herald" publishes a most painstaking analysis of the results of Detroit's electric lighting experiment. The municipal plant was authorized by the Legislature in 1892, accepted by the people at the election in April, 1893, and began lighting the city in April of this year. The citizens authorized the issue of $800,000 of bonds for the construction of the plant, and the work has been done for $600,000. All the streets and a number of the public buildings are now lighted by the plant, and all the public buildings, including schools, soon will be. The provision for the lighting of public buildings furnishes the first striking evidence of good business management. In most cities the municipal plant is used only to light the streets, while the private plants with which they are compared are everywhere permitted to light, not only the streets, but the State public buildings, business houses, and private residences along these streets. Thus handicapped in the race, the comparatively favorable results reached by municipal plants has been the more astonishing. In Detroit the city plant is not yet permitted to light the private houses, but its success makes this extension of its work probable in a city so thoroughly awake to the public interests. The "Times-Herald's" figures respecting the present cost of lighting the streets in Detroit include the sometimes neglected items of interest on capital invested, loss of taxes which a private company would pay, and depreciation of the plant. Indeed, for this last item it makes a most liberal allowance of 5 per cent. a year upon the total cost of the plant, including buildings and land, though already repairs and extensions had been reckoned among operating expenses. Counting in all these items, the cost of street-lighting in November was $8.60 per light. The smallest sum ever paid to private companies was $10.75 per month, summer as well as winter, and this sum was a reduction of one-third from the charge in 1890 before the possibility of public ownership forced concessions. A still lower cost is promised for the future, inasmuch as quadruple the present amount of electric light can be supplied with the present buildings, and with only a small increase in the present working force.

Electric Lighting in Chicago

When these facts respecting Detroit were brought to the attention of Superintendent Barrett, in charge of the Chicago electric-lighting plant, that official said:

I am not surprised by the showing made. We could do as well or better here if we had the chance. Lack of money is the obstruction in our path.

Sixty-five dollars a year is, in my opinion, a fair price for an arc lamp burning all night and every night in the year. Our lamps now cost us $96 a year. Our plant has capacity for carrying more than twice as many lights as we are running. With an appropriation to extend our system sufficiently to utilize our capacity we could bring the cost down to $65 a lamp. But even at $96 we save money. When we began to operate our own plant the Brush Company demanded $220 a lamp, and refused to put its cables under ground.

Chicago's electric light plant is operated, for various reasons, just beyond the line of economy. The first reason for this is that we have building and engine capacity far beyond what we are using. We have four power-houses, and none of them does all it might.

These four plants are equipped with thoroughly modern, up-to-date, and economical machinery. They are capable of furnishing 5,000 arc lamps of 2,000 candle-power burning all night every night in the year. We are running, approximately, only 1,500 lamps. When these plants were installed money was available to make them complete, and they are complete. We have miles of subways that are lying idle because we have no money now to put them into service.

There is no reason why we should not only light all our streets, but also supply public buildings, like school-houses, fire-engine houses, and police stations, as is done in Detroit, if we had the money to extend the system.

Superintendent Barrett has been previously quoted as saying that if the city works were permitted to supply electric lights to private houses, present charges could be cut in two; and it is probably the fear of such a consummation that blocks appropriations to enable the city to make full use of its present electric-lighting plant.

The "Best Citizens"

Chicago has been thoroughly stirred by the frank remarks of Mayor Swift at a recent banquet where aldermanic incompetence and corruption had been referred to as the sources of bad municipal government. Mayor Swift felt that some of the responsibility rested nearer home, and, fairly turning upon the banqueters, he said:

Who is it that comes into the Common Council and asks for such privileges? Who is it who are accused of offering bribes for such franchises? I tell you these questions come home. Talk about anarchy; talk about breeding the spirit of communism! What does it more than the representative citizens of Chicago? Your high-toned business men, your patriotic men, your prominent citizens of Chicago, are the men who knock at the door of the Council and ask for illegal franchises. It is not the common people. Who bribes the Common Council? It is not men in the common walks of life. It is men in your own walks of life, sitting by your firesides at your clubs. Is it men in the common walks of life who demand bribes and who receive bribes from the hands of the legislative bodies or the Common Council? No. It is your representative citizens, your capitalists, your business men. Who is responsible for the condition of affairs in the city of Chicago? Your representative business men. If an assessor grows rich while in office, with whom does he divide? Not with the common people. He divides with the man who tempts him to make a low assessment; not the man who has the humble little house, but the capitalist and the business man. These are plain words, but they are true.

Thus far no one has questioned the absolute accuracy of these statements.

The Modern Pirates

The municipal reform movement has advanced far enough to have a song of its own—and a song that does not need music to make it ring. It first appeared in "Harper's Weekly," but should properly be accredited to Mr. Herbert Welsh's "City and State," from which we copy the following stanzas:

In the days of old
The pirate bold
Clung to the rolling seas.
On the vast expanse
Where the billows dance
He felt him most at his ease.
When he scuttled a boat
Or cut a throat
'Twas quite convenient, then,
To be up in the "Roaring Forties"
Or down on the Spanish Main.
At least it was so in the days of old,
When rogues were timid and honest men bold.

The sea is swept clean
From the robber's spleen;
The black flag flutters down.
One may sail away
By inlet and bay,
For the pirate has come to town.
He has doffed his boots
And outlandish suits,
He is dressed like the upper ten;
Disguise and weapon he needs no more
For filching the purse of the citizen.
For these are not the days of old;
The good man is timid, the rogue has grown bolb

Instead of the sea
The city must be
The fount whence fortune flows;
He will pocket a street
In a fashion neat
Without ever coming to blows.
In a big combine
He will intertwine
Himself with a resolute few
Who are keen and strong for work ahead,
And can go with a rush straight through,
Since they know that gone are the days of old,
When rogues were timid and honest men bold.

. . . . . .

The people asleep
Poor count may keep
Of tricks that are played by your crew;
But the people awake
A turn may take
Sternly to reckon with you.
To wrong and greed
Right at last may succeed,
And of outraged Justice the sword
May be lifted at length
To smite and slay
The enemies of the Lord.
Then our day shall be as the days of old,
With the rogues grown timid and honest men bold.

H. W.

Edison's Start

"Megargee," in the Philadelphia "Times," says that Dr. Norvin Green,

the long-time President of the Western Union Telegraph Company, claimed that he gave Edison the employment which was the beginning of his successful career, to which, as is well known, the Western Union corporation has largely contributed. Edison had been bothering the officers of the Company with telegraphic devices they had no need of. He came into the office one day when it was impossible to obtain communication between New York and Albany, and the seat of the difficulty could not be located. He was banteringly invited to remedy the trouble. He said he could do so in two hours. He was laughed at and given two days for the task. His process was very simple. He telegraphed to the best operator in Pittsburg, and instructed him to telegraph to the best operator in Albany. The latter telegraphed his New York line down as far as he could, feeling his way from point to point, and sending the results to the Pittsburg man, who forwarded them to Edison. In less than one hour Edison said to the anxious officials: "The break is two miles from Poughkeepsie." That simple method insured his status with the Western Union people, and won for him a hearing in all his schemes.

Books Received

CHARLES P. BYRD, ATLANTA, GA.

Bryan, Mary E. Poems and Stories in Verse.

THE CHRISTIAN LITERATURE CO., NEW YORK

Bacon, Leonard W. Irenics and Polemics.

R. F. FENNO & CO., NEW YORK

Weyman, Stanley J. A Little Wizard. 50 cts.

FLOOD & VINCENT, MEADVILLE, PA.

Sears, Hamblen. Governments of the World To-Day. $1.75.
Hale, Edward Everett. Studies in American Colonial Life. 20 cts.
American Literature: Selections from American Authors. 20 cts.
Buckley, J. M. Studies in Physical Culture. 20 cts.
Hart, A. B., Maurice Thompson, and C. M. Fairbanks. How to Study History, Literature, The Fine Arts. 20 cts.
Moulton, W. F. The Bible as Literature. 15 cts.
Dole, Charles F. The Golden Rule in Business. 15 cts.

D. C. HEATH & CO., NEW YORK

The Arden Shakespeare. Hamlet (Edited by E. K. Chambers). Richard II. (Edited by C. H. Herford). As You Like It (Edited by J. C. Smith). Macbeth (Edited by E. Chambers). Twelfth Night (Edited by A. D. Innes). Julius Cæsar (Edited by A. D. Innes). 40 cts. each.
Benedix, J. R. Die Hochzeitsreise. Edited by Natalie Schiefferdecker. 25 cts.
Lawrence, T. J. The Principles of International Law. $3.
Lukens, Herman T. The Connection Between Thought and Memory. 90 cts.

HUNT & EATON, NEW YORK

Meyer, Lucy Rider. The Shorter Bible. $2.50.
The Methodist Year Book for 1896. Edited by A. B. Sanford, D.D. 10 cts.

LAMSON, WOLFFE & CO., BOSTON

Howe, Mrs. Julia Ward. Is Polite Society Polite? and Other Essays. $1.50.
Harrison, Mrs. Burton. A Virginia Cousin and Bar Harbor Tales. $1.25.
Bolton, Charles Knowles. The Love Story of Ursula Wolcott. $1.

J. B. LIPPINCOTT CO., PHILADELPHIA,

Tytler, Sarah. A Bubble Fortune. 50 cts.

FREDERICK WARNE & CO., NEW YORK.

The Royal Natural History. Edited by Richard Lydekker. Nos. 11, 12, and 13. 50 cts. each.

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Mrs. Elizabeth T. Dewey, by South Church, Concord, N. H.
Clara Howe Circle of King's Daughters, South Church, Concord, N. H.
Sunday-School, South Church, Concord, N. H.
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Congregational Church, Wellesley Hills, Mass.
Congregational Church, Reading, Mass.
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First Congregational Church, Gardner, Mass.
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John McAuslan, Union Church, Providence. R. I.
Ladies' H. M. Society, Union Church, Providence, R. I.
John E. Troup, Union Church, Providence, R. I.
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Pathological Pleasures and Pains. Th. Ribot.
On the Part Played by Accident in Invention and Discovery. Prof. Ernst Mach.
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The Spectator

The street-cars are the places in which to study human nature, for those who love the occupation. The Spectator once saw a whole drama of human temptation played out in such a caravan. He and an elderly woman were the sole occupants of the car. In her hand the woman carried a sealed letter, which she was turning over and over so absorbedly that when the Spectator first entered the car she seemed unconscious of another presence. It was not difficult to see that she was longing to know the contents of the sealed envelope. She pressed the cover closely against the pages within, trying to read through the paper, evidently in vain, for she sighed and laid the letter down in her lap, then lifted it again, turned it over with fingers that seemed to itch visibly, and finally looked so carefully at the closeness of the sealed flap that the interested Spectator almost uttered a warning word. Stranger or not, it is a gruesome thing to sit by and see a human soul tempt itself. The woman, hesitating more than once, finally inserted her finger-nail under the flap of the envelope, and the over-dry gum, with a cruel adaptiveness, cracked as gum sometimes will on heavy paper. The Spectator has always felt half responsible for what followed. The woman's face flushed as the paper parted, and she looked quickly around the car. The Spectator is sure that if at that moment he had possessed the courage sternly to meet her eyes, he would have prevented what was plainly a first sin of the kind. As it was, he felt that his face avowed too profound an interest to be seen, and he turned away. When he ventured to look again, the woman's eyes were devouring the open letter, which a few moments later she guiltily thrust back into its envelope and carefully resealed. The Spectator looked out of the window, and was as ashamed as if he had done it himself.

❀

Home-keeping youth have ever homely wits. The Spectator believes that there never was a saying more true than this, and he himself is a warm advocate of travel in any form, if it be but a ride in the street-cars from one end of the city to the other. If nothing more is gained by this mild form of travel, at least new faces are seen and new thoughts are introduced into the mind. At one time in his life the Spectator chanced to be alone in a strange city, with the obligation upon him of a certain work to be accomplished in a given time, and no margin of spare moments left in which to seek acquaintance. The only society and relaxation which the Spectator then permitted himself was gained from an occasional ride in the city street-cars. There he was sure of finding a society always "at home," which demanded nothing of him in return; and yet, in the Spectator's experience, he never took a long ride in his five-cent chariot without receiving some stray amusement, seeing some touch of human nature that made him and all of his fellow-passengers akin; or a chance word overheard, a chance incident occurring, revealed a comedy or tragedy of life lying behind the masks most of us try to wear. As a rule, such masks are held before the face more or less successfully in public places, and the Spectator has rarely detected other than an accidental slipping aside of the covering; but now and then, in storm and stress, he has seen the mask flung off and kept off in a public conveyance, with the same unconsciousness which belonged to the less startling nakedness of our first parents in Eden.

❀

On one such occasion which the Spectator recalls, he was sitting alone in an omnibus when his attention was caught by the hurried motions of a man who sprang suddenly from the sidewalk and ran up the ladder that led to the top of the 'bus. The next moment the stage was stopped and a young and very pretty woman opened the door and entered the body of the vehicle. She was evidently in extreme agitation, and she kept her hand on the lock of the door, ready to spring from her seat at an instant's notice. "Could any one come down from the top of this 'bus except by that ladder?" she asked the Spectator. The Spectator assured her that the ladder was the only accepted means of descent. Then the young woman settled herself to weep openly, sobbing aloud as if her heart was breaking, but her watchful eyes never left the ladder. The Spectator stood this as long as a man might. He could not decide whether the girl was in pursuit of the man above, or he in pursuit of her, but, fearing that the latter was the case, the Spectator finally leaned forward and asked the stereotyped question, "Can I do anything for you?" "Nobody can," sobbed the girl. "That's my husband up there. He's running away from me because I caught him, myself, walking with *her*. They told me he was fooling me, but I wouldn't believe it till just now, as I was coming home from a visit to mamma. I saw him with *her myself*, and I walked right up to them, and he ran away from me. You'll tell me if you see him getting down on that side, won't you? I must speak to him." "Don't you think you had better wait and speak to him later, when you are quieter?" said the Spectator, soothingly. He knew he would have acted more wisely to be silent, but the girl was very young, and frantic with grief. "Pray go back to your mother," urged the Spectator. "I don't think you can accomplish anything by following your husband in that public way." "We have only been married six months," sobbed the poor wife, and the Spectator's heart was wrung for her; and yet to this day he is not sure that the husband did not have at least extenuating circumstances on his side. A woman who indulges in a stage-coach confidence with any provocation is, to put it mildly, neither very delicate nor properly reserved, and this young woman was also plainly well able to defend her rights. The 'bus stopped suddenly, and she wiped her eyes to look out. A block of carriages was ahead, and in the pause the Spectator saw a stealthy foot feeling its way down the ladder. The young husband had dropped from his perch before the Spectator could decide on any course. In a flash the girl was out of the 'bus, had flung herself from the step, and was clinging to her husband's arm. Checked in full flight, he turned furiously and flung her so roughly from him that she staggered. The Spectator started from his seat. The street was too full of traffic for such trifling. To the Spectator's relief, the young husband, with a sudden repentance, caught his wife back to him, and dragged her to the sidewalk, still clinging to the arm she had clutched.

❀

They walked off together arm in arm talking earnestly—the Spectator could only hope to a good ending of which he was never to know the result. For himself, his afternoon trip had won him a victory. He had entered the 'bus weary and perplexed over a problem that had arisen in his own work which would not be solved. This far more important problem of living that had been, as it were, flung at his feet in the soiled straw of the 'bus, so absorbed his attention that his own trials were for the time wholly forgotten. When the Spectator went back to his lodgings, the problem that had troubled him in his work was solved by the most simple expedient. He only wondered why it had ever perplexed when so simple of solution. But he did not forget to be grateful to his old friend the public conveyance, which had, by throwing him against his fellow-creatures, so filled his mind with them and their affairs as to make his tired brain forego its work for a space, and thus by rest gain new vigor. There is no rest, no stimulus, like travel (if one will travel wide-eyed), be it crossing the great ocean in a huge steamer or only crossing a city in a small 'bus. The latter may be made to serve almost the same purpose as the former—and think on the contrast in cost! Five cents is little to pay for a change of environment.

Notice

In view of international complications and Armenian distress, the Evangelical Alliance has arranged for a union service at eight o'clock next Sunday evening, at the Marble Collegiate Church, corner Twenty-ninth Street and Fifth Avenue, this city. The Rev. Dr. Greer, Bishop Andrew, and others will speak.

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The Business World

The Erie, Champlain, and Oswego Canals

A part of Governor Morton's reference to the New York State canals in his message of New Year's Day to the Legislature is of interest to the commercial world:

> The Legislature of 1895 passed a law providing for submitting to the people, at the general election in that year, the proposition to issue bonds of the State, not to exceed nine millions of dollars, for the improvement of the Erie, the Champlain, and the Oswego Canals by deepening the Erie and Oswego Canals to a depth of not less than nine feet, and the Champlain Canal to seven feet of water, and also lengthening and improving the locks and strengthening the walls of the canals. The act was approved by the people by a very decisive vote, and the State was thereby committed to the improvement contemplated by the law. This law requires the Legislature annually to impose a tax of thirteen-hundredth mills upon each dollar of valuation of real and personal property in the State subject to taxation, the proceeds of which, after paying the interest due upon the bonds, shall be invested by the Comptroller, under the direction of the Commissioners of the Canal Fund, and, together with the interest arising atherefrom, shall be devoted to the sinking fund created for this purpose. Four millions of dollars were appropriated by the act, and upon the sale of the bonds will be immediately available. The deepening and enlargement contemplated will doubtless greatly increase the capacity and usefulness of the canals. The greater depth of water and the strengthening of the embankments, walls, and locks which will be effected will permit a largely increased application of steam power, and thus not only admit vessels of greater draught and cargo capacity, but enable them to be moved with increased speed.
>
> The recent experiments with electric motors for canal-boat propulsion made at the western end of the Erie Canal were so successful in character and results as to lead to the belief that when the system is applied to the entire canal it will increase its traffic capacity by at least 35 per cent. Viewing as a whole the many considerations embraced in this subject, it may safely be suggested that it is one of great importance, and not only merits, but will doubtless receive, your most earnest attention.
>
> I am informed that since 1883, the first year in which the canals were operated free of tolls, the average annual expenditure for their maintenance has been about one million dollars.

Mr. Poultney Bigelow's Mission

A dispatch from Berlin says that Mr. Poultney Bigelow, who is visiting Berlin in the interest of the American insurance companies which have been driven out of business there, has had an interview with Dr. Miquel, the Prussian Minister of Finance. The interview lasted for several hours, and the insurance question was thoroughly discussed. It is probable that an early and satisfactory solution of the trouble will be reached. Through Mr. Bigelow it is reported that Superintendent James F. Pierce, of the Insurance Department at Albany, New York, requests the Prussian Minister of the Interior to inform him if the certificate of the New York State Insurance Department as to the solvency and good repute of American life insurance companies will be accepted by the Minister. Superintendent Pierce asks for this information because certain Prussian companies are applying to be admitted to do business in New York State, and the licenses of several others now authorized are to expire in January. It is also reported that Governor Morton has requested Secretary Olney at Washington to notify the American Ambassador at Berlin, Mr. Runyon, that Mr. Bigelow had been authorized to represent the Insurance Department of the State of New York in this matter, and that Secretary Olney has duly notified Ambassador Runyon to this effect. It is assumed by some that if the Prussian Minister declines to give this concession to the American companies the Insurance Department of New York State may retaliate, and may rule out all Prussian life insurance companies doing business in the State, and that other States may follow the example of New York.

The Financial World Abroad

The financial world abroad as at home continues to be depressed by the belief that nothing will be done by our Congress to restore order to our currency. The Turkish crisis also continues to discourage any upward tendency, especially since the report that Russia has been moving troops towards the Turkish Asiatic frontier and towards the Far East. A dispatch just at hand repeats the rumor that Russia is now offering to loan money to the Porte, and that a Russian syndicate, which is strongly supported by the Russian Embassy, has applied for a concession for a petroleum monopoly, offering therefor the sum of $1,250,000 yearly. All the foreign embassies, with the exception, of course, of the Russian, are said to be prepared strenuously to resist the granting of the monopoly. Turkey's financial troubles reached such a pitch last week, so we are informed, that the treasury applied to every province for $100,000 with which to pay the troops. Smyrna was the only vilayet that was able to meet the demand. Paris has been especially affected both by events in Cuba and by events in Abyssinia, since the holdings of Spanish and Italian securities in Paris are on a great scale. The cost of the operations in Cuba is enormous, and if Italy should be involved in a long African war, her finances, already badly enough embarrassed, would become still more so. Meanwhile money continues to accumulate in London in unprecedented amounts, but as we go to press the market there is being disturbed by the difficulties growing out of the Transvaal trouble.

The Manoa Company in Venezuela

Those interested in the Orinoco Company, the successor of the Manoa Company in Venezuela, deny that the land operated by them is involved in the boundary dispute between British Guiana and Venezuela. It is claimed that in 1883, on a concession by Venezuela of land adjoining British Guiana to Mr. C. C. Fitz Gerald, a United States citizen, the Manoa Company was formed, and the services of the American Loan and Trust Company were secured as trustee for $5,000,000 worth of bonds. When the boundary dispute became a factor in commerce, as it had been in politics, intending buyers demanded that the Manoa Company should perfect its mortgage. Meanwhile the American Loan and Trust Company went into the hands of a receiver. It was then decided to merge the Manoa Company into a new organization to be called the Orinoco Company. The concession is understood to be for an enormous tract of land at the delta of the Orinoco, including rights to mine for gold and iron, to cut the forests for timber, to start coffee plantations and otherwise to develop the country.

The Proposed New Wool Duties

We learn that the proposal in Congress to increase the duties on wools will have little effect just now on the Canadian market, since nearly all the clip of 1895 has been disposed of in our own markets. Nevertheless the tariff proposed would next year and thereafter make some difference to Canadian growers, since our bids for Canadian wool must be raised. A correspondent of the "American Cotton and Wool Reporter" says that in conversation with a large Territory wool-grower he was informed that the decrease of sheep during the past two years has been enormous, and this year there has been about 25 per cent. decrease as compared with other years. A large wool-buyer states that last spring the Territory sheep were shorn; they sold for $1.25 per head in April. Recently a large number sold, with the full growth of wool on, at $1.75 per head. As the sheep averaged three to four pounds of wool each, this price outside of the wool would be about the same as they sold for last spring.

Increased Customs Receipts; Decreased Internal Revenue

The official statement by the United States Treasury of receipts and expenditures for December, issued on the 2d of January, shows receipts at $26,200,000, and expenditures $25,800,000, a small surplus for the month. Much more interesting is the accompanying statement for the first six months of the fiscal year, namely, the last six months of 1895. In this time the receipts were over $167,000,000, and the expenditures over $182,000,000, making a deficit of over $15,000,000; whereas for the corresponding six months of 1894 the excess of expenditure over receipts amounted to over $27,000,000. During the last six months of 1895 customs receipts showed an increase of $12,600,000, and internal revenue receipts a decrease of $5,200,000.

Simultaneous Shipments of Gold from Europe and America

The strange juxtaposition of exporting and importing gold was observable last week in simultaneous shipments both ways. Of course importers of gold must buy sterling exchange with which to obtain gold sent here, and those who sell such exchange ship the gold to cover their exchange in lieu of the paucity of commercial bills on this side. Thus practically the identical gold sent out to pay for gold comes back to the importer. One may say, How does he make money by this? It is presumable that he anticipates a reimbursement from profits to be made out of the bonds which he intends to purchase with the gold.

Railway Stocks

The railway stock and bond market last week was favorably affected by the news from Washington that an issue of Government bonds was about to be made, that all the subscriptions for them had been received, and that the amount of the issue was large enough fully to supply the Treasury with all necessary gold for a year. On Saturday, however, there was a sharp decline on the rumor that arrangements for the issue had been upset. When the announcement was made on Monday, the market broke from one to four points, owing to uneasiness as to the terms of the new loan.

The Premium on Gold

Anticipating a new bond issue, for gold not taken from the Treasury a premium of 1 to 1¼ per cent. was paid last week. When the announcement of the loan was made on Monday last, the premium disappeared, but in the afternoon bullion-dealers resumed the payment of a premium on gold, the rate being ⅝ of 1 per cent. This was supposed to be merely an arbitrage transaction to settle last week's contracts.

Foreign Exchange

The quotations for foreign exchange fell off last week somewhat, corresponding with the decline in actual business for demand sterling; but there was much hesitation shown about shipping gold, first on account of the difficulty in getting legal tenders on which to draw gold, but much more because of the expected announcement that the Government had decided on a bond issue.

The General Course of Prices

It is a pleasure to note that, for the first time in several weeks, many commodities are now being quoted at higher prices. Advances have taken place during the past week in wheat, corn, oats, flour, sugar, petroleum, cotton, wool, pork, and hides. Quotations for lumber and coal remain unchanged. Quotations for iron, steel, and coffee have declined.

Call and Time Loans

On Monday of last week call loans advanced again, and the range was from 10 to 25 per cent., but later in the week these high rates declined, and at the close the extremes were 2 to 7 per cent. As may be surmised, there are not large offerings for time money. Six per cent. is the ruling rate.

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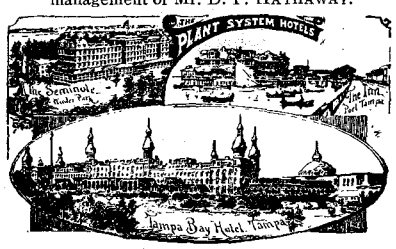

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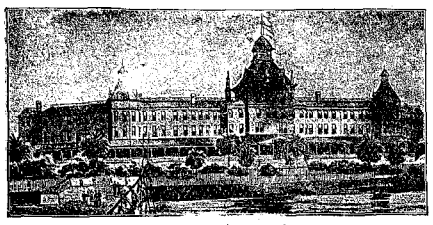

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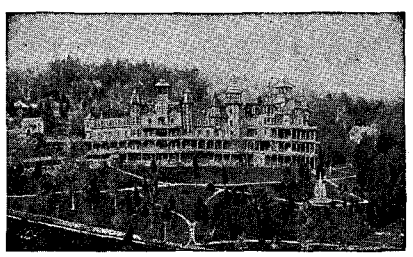

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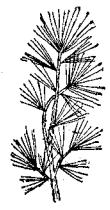

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Daily Bible Readings

These notes have been arranged for the daily use of busy people, and are intended to furnish suggestive thoughts which may be followed out at pleasure. It is not claimed that they are exhaustive, and critical exposition has not been attempted. The notes are so printed that they may be conveniently cut out and placed in a Bible for daily use.

SOME WOMEN OF THE BIBLE—IV.

Sunday, January 12. Ruth i., 1-5. The four chapters of the Book of Ruth must have been written after the time of David (see chap. iv., 22), and are variously ascribed to Samuel, Hezekiah, and Ezra. The story of Ruth is full of interest and beauty; vers. 16 and 17 in the first chapter and the testimony of Boaz in ii., 12, l. c., would alone be sufficient to prove the strength and sweetness of her character. But it is of Naomi (B.C. 1312), the successful and beloved mother-in-law and the honored grandmother, that we are to read this week. Ruth i., 1-5. Naomi = "my delight." The first five verses of this chapter a model of narration, clear, straightforward, concise yet complete, and might have furnished the pattern for the "Pilgrim's Progress." Moab was a wicked land: Elimelech not blessed in going thither. The first picture of Naomi is of Naomi alone, a widow in a strange land. ver. 3, l. c.; the second, a childless mother, ver. 5, l. c. Jeremiah's description of bereavement, Lam. iii., 1-64, may well have been her language. "Trials make the promise sweet," Lam. iii., 57.

Monday, January 13. Ruth i., 6-22. The daughters-in-law accompany Naomi a little distance on her journey—an act of Oriental courtesy. The bereaved woman shows no selfishness in her grief; does not refer to her long journey or her lonely future, but thinks of the young daughters. Her tenderness seen in ver. 8; "mother's house" rather than "father's house," perhaps because they needed the mother's comfort. Good daughters-in-law, ver. 8, l. c., and iv. 15, m. c. Ruth="a friend," *clave*, ver. 14, l. c. Commit to memory vers. 16, 17. A person steadfastly minded, ver. 18, generally succeeds. Dan. vi., 26, Heb. vi., 19.

Tuesday, January 14. Ruth ii., 1-3. Ruth had not come to a home of luxury. They must have been very poor, ver. 2. The chapter is a story of Divine Providence. "Her hap was," says the record. "Eternal God that chance did guide." Ps. xxxii., 8; Prov. xvi., 9; Jer. x., 23; Is. xlix., 10; Is. xlii., 16. To-day take comfort and courage from the thoughts suggested by these verses. No promise of His faileth.

Wednesday, January 15. Ruth ii., 4-23. Boaz evidently a good and courteous man, ver. 4. Naomi, no doubt, had taught Ruth that sweet confidence in God, ver. 12, l. c., which no Moabite heathen ever knew. The cheering news, ver. 19, a cause of gratitude to God, ver. 20. Acknowledgment invites new mercies. Ps. l., 14; Ps. xc., 2; Ps. cxlvii., 7; Phil. iv., 6.

Thursday, January 16. Ruth iii. Naomi's only care is for the daughter, ver. 1, but Boaz remembers Naomi's need, ver. 17. A wonderful secret for the Christian in ver. 18, f. c. "Sit still." When this secret is learned, life becomes eternal life. Ruth had done what she could, and obeyed all Naomi's wishes. Ps. iv., 4; xlvi., 10; xxxvii., 7; xl., 1; Lam. iii., 25, 26; Mic. vii., 7.

Friday, January 17. Ruth iv. Several Hebrew customs in this chapter. Naomi no longer Mara= "bitter," sitting in sorrow and loneliness, but abundantly cared for, and, best of all to one of her affectionate nature, able to care for the little grandchild, ver. 16, the ancestor, one day, of King David. In ver. 15, Naomi's fruition. Looking out constantly for self, one may be forgotten by others. Naomi exemplifies 1 Cor. xiii.

Saturday, January 17. Read the entire Book of Ruth in connection with some of the "trust" Psalms, such as Ps. xxxi., xxxii., xxxiv., xxxvi., xxxvii., xl., and xli.

The trustees of the estate of Mrs. Walter Kenney, of Hartford, Conn., have just turned over to the Handicraft School, connected with the Watkinson Farm School of Hartford, the sum of $20,000, to establish a department of industry in the school. Thus far the Watkinson School has attempted to give instruction only in farming, but now the income from this new fund will be used toward the maintenance of a carpenter-shop for instruction. The Watkinson School is intended for those boys who are without natural guardians. The farm of the school is the gift of the Rev. Francis Goodwin. It lies just at the outskirts of Hartford.

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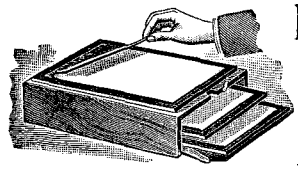

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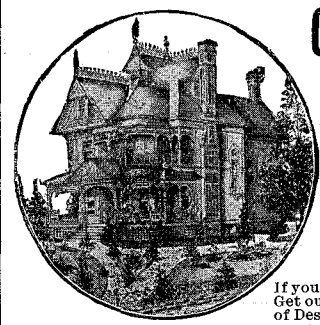

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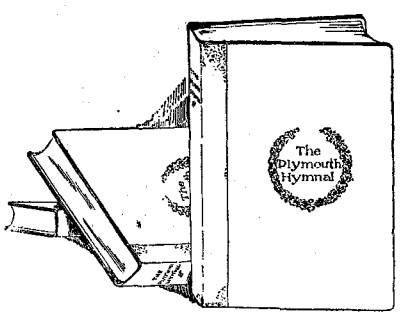

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About People

—The New York "Tribune" tells this story of the late Professor Blackie standing in front of the fire at the lodge of Balliol, and shouting out with a roll of the famous plaid and a toss of the equally famous wild white hair: "I should like to know what you Oxford fellows say of me behind my back!" After a moment's pause, Jowett replied, mildly, "We don't mention you at all."

—In a recent number of the "Bookman" attention is called to the fact that the drawing by Mr. George du Maurier which has been the most widely circulated is the only one that does not bear his signature. It has been seen by millions of people who have never even heard of the artist's name. The drawing in question is the picture of a bubbling spring which decorates the label of every bottle of Apollinaris water.

—Not long since, according to the London "Morning Post," an English Protestant lady, with her little son, eleven years old, obtained an audience of the Pope. When they were introduced, Cardinal Rampolla, the Papal Secretary of State, invited the boy to kiss the Pope's slipper. "We don't kiss people's feet in England," said the little chap, "but he is a nice old man and I'll kiss his hand if he likes," which was done, to the Pope's huge satisfaction.

—The Parisians are about to erect a statue to Lavoisier, the chemist, and the Institute of France has given the project its powerful support. It has even started an international subscription for the purpose. Last year marked a hundred years since the time when the revolutionary tribunal sent Lavoisier to the scaffold, refusing his pathetic request for delay until he should have completed his experiments. It was then that Fouquier made the remarkable statement that "the Republic had no need of learned men."

—The most sonorous voice in the present House of Representatives is said to be possessed by Mr. David B. Henderson, Chairman of the Committee on Judiciary. It is even declared that, with the doors and windows open, he can be heard at the foot of Capitol Hill. He is a huge man, and is a great power on the floor. He is a Scotchman by birth, and was a colonel in the Forty-sixth Iowa Volunteers in the war (where he lost a leg). He was admitted to the bar in 1865, and has been United States District Attorney.

—Bishop Ropert, of Hawaii, has recently sailed from San Francisco for Honolulu. He had just returned from Europe, whither he went to secure recruits for missionary work in his diocese. He brought back two priests, four brothers, and four sisters, all belonging to the Order of the Sacred Heart. The sisters are to enter the convent in Honolulu, where they will be engaged as teachers, but the brothers will take up their stations on the leper island of Molokai. One of the party is Father Pamphile Damien, brother to the heroic Father Joseph Damien, who, while laboring among the lepers at Molokai six years ago, contracted the disease and died. Now his brother goes to take up his unfinished work.

—The Rev. Dr. Peter Trimble Rowe, who has just been consecrated the first Protestant Episcopal Bishop of Alaska, is only thirty-nine years of age, and is a Canadian by birth. In 1878 he was graduated from Trinity University, Toronto. In his school and college days he had obtained great proficiency in outdoor sports, and this proficiency stood him in good stead in his various snow-shoe and canoe expeditions in the wild country where he earned his first missionary experiences. His field of work was along the northern shore of Lake Huron. The only inhabitants are Ojibbeway Indians, and a few hundred settlers whose farms lie long distances from one another, and in the winter are practically inaccessible. Mr. Rowe founded sixteen missions in five years, and in the very last winter undertook a trip across the ice to Cockburn Island, a distance of 150 miles, with the thermometer 30 degrees below zero, without any companion.

—Bishop Paret, of Baltimore, tells a good story at his own expense. He was recently on a train, and near him sat two drunken men. Presently one of the men, with a forcible expletive, remarked to the other that some one had robbed him of a $20 bill. His friend remarked: "Oh, I guess not; you must have it about you somewhere." But the other insisted he hadn't, and that he had the bill when he came aboard the train. Some one had robbed him, and he proposed to find it if he had to search the whole crowd. "As it happened," says Bishop Paret, "I had a $20 bill, and that was all, and as I was the nearest man to them, and the first likely to be approached, I felt a little uncomfortable. Then it occurred to me to pretend to be asleep. Sure enough, in a minute more I was accosted with, 'I say, neighbor!' but I made no answer. Then the man grabbed my arm and shook me, but to no use, as I didn't wake up. He kept on shaking, however, and always a little more forcibly, until at last his friend interposed with: 'I say, Bill, let him alone, will you; he's drunker'n you are!'"

They Saw President Lincoln

The Chicago "Times-Herald" lately printed some reminiscences of Lincoln communicated by General John McConnell. He had been a close friend of Lincoln before the war. "He was to me a perfect being," General McConnell declares. "I do not know a flaw in his character."

Not long after Lincoln's election to the Presidency, General McConnell was with him in his office in the old State House in Springfield, when a tall, lank countryman, with his trousers tucked into his boots, put his head into the door and asked to see Mr. Lincoln. He was from Kansas, he explained, and with his family was going back to Indiana. He had voted for Mr. Lincoln, and wanted to see him.

Mr. Lincoln, we are left to suppose, received his unconventional caller with politeness, and presently the man asked:

"What kind of a tree is that below there in the yard?"

It was a warm November day, and the window was open. Mr. Lincoln looked out, and said:

"It is a cypress. I suppose you would have known it if you had been on the ground."

"No, I don't mean that," said the countryman. "I mean the other one nearer the house. You will have to lean farther out."

Mr. Lincoln leaned out, and then, straightening up, he said:

"There is no other one."

"No?" said the man. "Well, do you see that woman and them three children over there in that wagon? That is my wife and children. I told them I would show them the President-elect of the United States, and I have. Good-by, Mr. Lincoln."

And so saying, he stalked downstairs.

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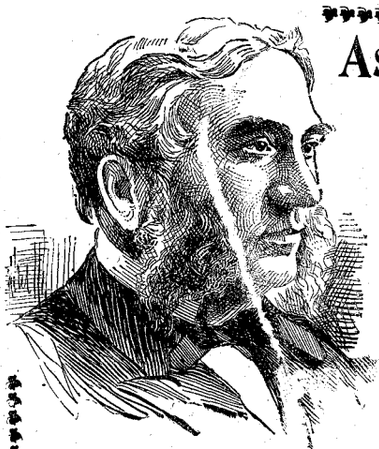

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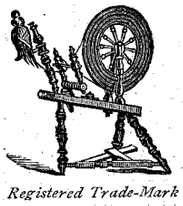

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